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The New-Church Review

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THE
NEW-CHURCH REVIEW

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THE SEARCH FOR TRUTH.

BY BENJAMIN A. WHITTEMORE.

"Give me truths;
For I am weary of the surfaces,
And die of inanition."

With these words Emerson begins his poem entitled "Blight,"—a poem dealing with that atrophy from which the internal man suffers when undernourished with spiritual food and drink. If one has ever experienced such soul starvation from the privation of truth, how one's heart responds with a sympathetic throb when one chances upon those words! It matters not to what extent one fills one's mind with facts of science, theories of philosophy, dogmas of theology, the letter of Scripture,—the knowledge of these things will not help in sustaining the life of one's spirit so long as one remains merely on the surfaces of things, nor until the kernels of truth in the knowledge thus acquired are taken from the external memory by one's inner man, digested and assimilated as nourishment for one's soul, and used by one to make progress towards conjunction with God. Intellectual gormandizing of whatever kind in no wise promotes spiritual living. An encyclopedic mind is no assurance of salvation; though somehow the inner man knows that the fundamental purpose in the acquisition of knowledge is the welfare of the soul. But the mere intellect of man cannot of itself distinguish between that which is food

and that which is poison for the internal man,—between truth and falsity, in their fundamental signification. For conjunction with God, however, real truth is essential as an instrumental means; and the soul of man is somehow aware that this is so, and languishes until he acquires such truth.

Of all God's creatures here on earth, man alone is interested in truth. Other creatures live their day, impelled by their animal instincts, and reacting mechanically upon their environment. For them the idea of truth is a matter beyond their slightest conception. Those persons who look upon human beings as mere animals, like in kind to the other higher animals, and differing from them only in degree of mental ability, fail to note a multitude of differences that place the human animal in a class entirely by itself, as in some respects a totally different sort of being from God's other creatures. From the point of view of this paper we may characterize that difference by saying that man alone is the truth-seeker.

From the dawn of history man has pondered upon and tried to understand this marvelous universe in which he finds himself placed, and his own relations to it. His knowledge of that outer universe grew slowly from age to age; but of recent generations it has advanced by leaps and bounds; to such an extent, indeed, that science (the general name for such knowledge) may almost be said to be a matter of that period of history which we call modern. By scientific investigation during the last century or two man has mastered many of the secrets of nature, and by that mastery he has been transforming the world which he inhabits, and making it a very different sort of place to live in. The results of his scientific inquiry, in fact, have been so positive and so wonderful in the scope of the knowledge acquired, that it is not surprising that men of a certain type of mind have said, "The scientific method is the *only* method by which to attain truth." They point to results as evidence,—results on the material plane, where the scientific method has its proper field of operation.

Speculation about matters above the material plane, how-

ever, is really quite outside the province of the specialist in the field of science; but inevitably some such specialists have a tendency to theorize about matters beyond the boundaries of science, and as a rule with results that are simply deplorable and often ludicrous to the type of thinker whose legitimate field is speculation about all things within and above nature, including man as a part of both the natural and the supernatural realms. From of old such men have been called "lovers of wisdom," philosophers; and as wisdom and truth must be closely allied, they are naturally lovers of truth, searchers for truth. As a class, philosophers aim "at a rational and systematic comprehension of reality" (Borden P. Bowne's Theory of Thought and Knowledge, p. 3). All the larger problems involved in such comprehension of reality have been more or less clearly seen and more or less adequately dealt with throughout past ages, resulting in a certain progress up to the present time; so that the modern philosopher believes himself in possession of an "outline of universally valid conceptions for viewing the world and judging life" (Windelband's History of Philosophy, p. 15). However much some men may depreciate the whole realm of philosophy, it is unquestionably a very interesting and by no means profitless field of study for one who undertakes it in the right way and spirit. In its higher reaches it deals from an intellectual point of view with the fundamental conceptions of religion; and in its approach to religion it takes its votaries as far as the intellect can go, leading them even to the entrance to the sanctuary. But the door of the temple is imperviously closed to the prying intellect of man. Philosophy is unable to open it.

We have now in contemplation the outskirts of theology, —a region in which science has no interest, and before which philosophy stands confused; a region where the difficulties of clear intellectual treatment lead to dogmatic assertion and blind faith on the one hand, and to doubt and incredulity on the other; a region to enter which "initiates" have always been inclined to say that "faith" (by which

they mean intellectual acceptance even without comprehension) is essential, and that the understanding has a wholly subordinate and relatively unimportant part. The fundamental conceptions of the philosopher with regard to religion have here a dogmatic superstructure erected upon them, which has been so surrounded with mystery as to be largely incomprehensible to the common intelligence. But of course humanity has always been intensely interested in that field, in which the explanation of the mysteries of existence is felt to be. And naturally a class of men has grown up who specialize in that field. And naturally, too,—such is the depravity of human nature, and so subtle is the desire to rule over others,—naturally, too, the evil spirits of that body of men have invented and promoted various false dogmas by means of which to tyrannize over and exploit their fellow-men. This is not the place to consider the relative claims of great religions upon our attention, for we must here assume the supremacy of Christianity; nor is it the place to balance the relative merits of the various Christian denominations of our day. A hasty survey of some historic aspects of Christian beliefs and practices, however, will be to the point. For this let us turn to a little work entitled "The Evangel of a Truly Rational Faith," by a Brazilian, Mr. L. C. de LaFayette, and quote a single paragraph (to which we have taken the liberty of adding a few words in brackets):

> The first and second centuries of the Christian era, [he says], represented an epoch in which Christianity was in its purity. All Christians were brethren; all goods were held in common; and our Lord was adored as the only God. Toward the end of the third century arose the use of altars and of veils in the churches; and monastic life had its inception. The fourth century saw [the official division of the Godhead into three persons; also] the introduction of the censer and incense; and of prayers for the dead,—a diabolic innovation. In the sixth century worship in the Latin tongue was established; and the primacy of the bishop of Rome was decreed. Theretofore all bishops had been equal. Extreme unction was decreed in 550, and Purgatory in 593. The eighth century saw the introduction of the worship of the cross; the

worship of relics,—an abomination; and the worship of the Virgin and of images,—a pure idolatry. Low or silent masses were also instituted. Churches were built in honor of saints, and masses recited for the dead. The kissing of the pope's toe was consecrated in 709. In the ninth century, the dogma of transubstantiation and of the sacrifice of the mass appear for the first time in the Church. In the tenth century, the baptism of bells, the celibacy of priests, the festival of the rosary, and the order of cardinals were established. The canonization of saints was decreed in 983. In the eleventh century the infallibility of the Church and the canon of the mass were promulgated. Indulgences, another abomination, were granted in the year 1019. In the twelfth century, the seven sacraments were instituted; [and about this time the doctrine of the atonement took on its modern form]. The traffic in indulgences then became common. In the thirteenth century, Honorius the Third introduced the adoration of the host. The same century saw the immaculate conception, the auricular confession, the dogma of the body of God, the institution of the Inquisition in a war against the Albigenses, and the granting of religious indulgences. In the fourteenth century, the procession of the most holy sacrament was decreed. In the sixteenth century, the Council of Trent declared Catholic tradition to be on the same footing with the Sacred Scriptures, and fully equal to them. The Apocryphal books were then canonized. Finally, in 1854, the immaculate conception and birth of the Virgin herself, and in 1870 the infallibility of the Pope, were imposed as dogmas. (P. 66.)

And this with the emphatic claim by the Roman Catholic Church to the guardianship of truth!

What a hideous picture of the promulgation of falsities, and of the devising of the instruments of priestcraft! And how the better nature of man turns from such perversions with loathing!

But how about the main tenets of the mass of Christians outside of Roman Catholicism? Let us hear a summary drawn up by a student of the subject a century and a half ago.

The falsities which have hitherto desolated the Christian Church . . . [we read], have been principally the following:

(1) Its members receded from the worship of the Lord as preached by the Apostles, and from faith in Him.

(2) They separated the Divine Trinity from the Lord, and

transferred it to three Divine and eternal persons, and consequently to three gods.

(3) They divided saving faith among these three.

(4) They separated charity and good works from this faith, as not being at the same time of a saving nature.

(5) From this "faith alone" they deduced justification; that is, the remission of sins, regeneration, and salvation, independent of man's co-operation.

(6) They denied man free-will in spiritual things, asserting thus that God alone operates in man, and that on his part man does not operate at all.

(7) The necessary consequence of this was predestination, by which religion is abolished.

(8) They made the passion of the cross to be redemption.

From these tenets falsities burst forth in such abundances that there was no longer any genuine truth unfalsified, nor any genuine good unadulterated. . . .

The Word was so darkened and changed that no truth any longer appeared in it.

Moreover, the Church was totally ignorant of its desolate condition, and could not become aware of it except by new revelation of truth from the Lord, and its acknowledgment.

(From "A Brief Continuation of the Coronis," nn. 45-56. The last paragraph is a paraphrase slightly transposed.)

This is a sufficiently drastic arraignment of Protestantism in the middle of the eighteenth century.

As you all know, the Christian denominations as a whole have not *officially* changed their theological positions since these statements were written. To be sure, new denominations—such as the Universalists and the Unitarians—of more radical protest than those of the Reformation period, have become organized since that time; that monstrosity, the Church of Jesus Christ of Latter-Day Saints, commonly known as Mormon, has come into being; and in our own day that anomalous side-shoot, the Christian Science movement, which (so far is the meaning of words perverted in this cult) is neither Christian nor scientific, has sprung up; not to mention a host of other less conspicuous sects. Moreover, the churches as a whole (though not officially) have been neglecting certain doctrinal positions emphasized in the past, and have consequently been moving away from

them; in fact, rationalism and the "higher criticism" have been so undermining their foundations, that the entire Christian theology of today has become somewhat chaotic. From a severely critical standpoint it has been said to have

> No knowledge of God, of the Lord, of the Holy Spirit, and hence of the Divine Trinity, but what is erroneous [because mixed with falsities; and with the same modification it has been said to have] no knowledge of the sanctity of the Word; and likewise no knowledge of redemption, of faith, of charity, of free-will, of repentance, of remission of sins, of conversion, of regeneration, of imputation, of heaven and hell, of the state of man after death, of salvation and eternal life, of Baptism, of the Holy Supper, of the Law, and of the Gospel.

In this condition, what hope for the future? How end the fruitless wrangling of antagonistic sects; how point the way to indubitable truth and thus to unity? Evidently we must presume that religious and theological principles are capable of presentation in such a way as to be convincing to the understanding of any good man of intelligence, else the foundations of religion must forever remain rationally insecure,—an alternative that is not acceptable to the higher nature of man. Blind faith has gone forever as a satisfactory foundation for religion; the faith of the future must be a faith founded in conviction, a faith inevitably accompanying an adequate knowledge of a system of theology understandable throughout,—the realm of absolute mystery, a thing of the past, and the pretentions of the priesthood to secret knowledge relegated to the ecclesiastical scrap-heap. If one should ask whether there is anywhere in existence at the present day a body of literature presenting such a theology, most persons would unhesitatingly reply in the negative; but we are now to take up certain considerations that to some persons at least unquestionably justify an affirmative answer. In this connection it is necessary to bring to the reader's attention one of the most remarkable truth-seekers in all history,—Emanuel Swedenborg.

With the exception of the outline of the perversions introduced into the Christian Church by the Roman Catholic

priesthood, the above characterizations of the doctrinal status of the Christian Church were from Swedenborg's pen. Obviously, if the general condition of the Christian Church in his day was of this description, it was highly desirable, from the standpoint of the spiritual welfare of humanity, that there should be radical changes in its body of doctrine. The doctrinal changes in that Church as a whole during the century and a half since then, as we have already seen, have not involved any special advance towards truth except as the tendency to neglect and thus drop certain erroneous doctrines manifests progress in the process of vastation that must precede an acceptance of truth in place of error. But how can such truth be acquired? It is obvious that questions of truth can never be indubitably decided by the disputations and reasonings of men, since keen reasoners can build up as strong arguments in support of erroneous doctrines as of true; nor can bodies of ecclesiastics in conclave assembled decide matters of truth by majority vote, though they can decide upon positions to be maintained as truth, may build up systems of doctrine consonant with such positions, and may use all the force at their command—spiritual, inquisitional, social, military, and physical—to maintain their body of assumed truth, and to exterminate what they call heresy, though that heresy may in fact itself be truth. However that may be, let us assume for a moment that if once mankind became possessed of a complete system of true doctrine, adequate comprehension of that system would show to all good men the self-evidencing nature of that truth. But in view of the inability of individuals or bodies of men to arrive at indubitable truth by the use of their normal faculties, it is obvious that, if ever mankind is to attain a system of truth that to good men shall carry conviction with it, some aid above the normal is essential. We repeat: some aid above the normal. And if in the interests of real truth, that aid must ultimately come from the Source of all truth, the Divine Itself, by a process of revelation. Now, just as any person, in planning a piece of work for which tools are necessary, must first

prepare his tools, so, too, the Infinite Person, when in His Providence He plans to impart a new revelation of truth to His finite children, must first prepare an instrument suited to His purpose. It is from this point of view that we are to consider Emanuel Swedenborg.

Throughout his long life (1688-1772) Swedenborg was a seeker for truth. The evidence for this statement is found in abundance throughout his writings; but we need not here consider his earlier scientific treatises. Turning to the publications of his middle life, we find that the works that appeared in his forty-sixth year show unmistakably his dominant interest in the pursuit of truth, and also his desire to establish the fundamental conceptions of religion on rational grounds. Let us briefly consider certain features of the works published by him in 1734 and subsequently, as well as of the private records of his personal experiences of an unusual kind that began nine or ten years later than this date.

The opening chapter of Swedenborg's "Principia; or First Principles of Natural Things,—being new attempts towards a philosophical explanation of the elementary world," bears the title, 'On the Means which Conduce to True Philosophy, and on the True Philosopher." An examination of this chapter shows that the means which he considers conducive to true philosophy is strictly that which today we should call *the scientific method*. This opinion was the natural one for him to have, since throughout the first half of his life he was preëminently a scientist, and, as even a casual examination of his earlier works will show, a truly great one. Incidentally in this chapter he affirms of his own labors, that "truth is my sole end and aim."

In view of his development later as a theologian, it is worthy of remark here that, in connection with this consideration of the True Philosopher, the following significant words occur:

> Without the utmost devotion to the Supreme Being, no one can be a complete and truly learned philosopher. True philosophy and contempt of the Deity are two opposites. Veneration for the

Infinite Being can never be separated from philosophy; for he who fancies himself wise, whilst his wisdom does not teach him to acknowledge a Divine and Infinite Being,—that is, he who thinks he can possess any wisdom without a knowledge and veneration of the Deity,—has not even a particle of wisdom. (P. 35.)

In the early part of the following chapter he records his attitude towards the Bible at this time in the following words,—also significant in view of later developments:

The Holy Scriptures themselves . . . teach us that the world was created by God, or by the Infinite. . . . Whatever is confirmed by Holy Scripture is in no need of confirmation from reason, or from rational philosophy, . . . this being already sufficiently implied in the fact of confirmation by the Infinite Himself. (P. 49.)

We shall presently show that this apparently unquestioning faith in the letter of Scripture was not so blind as it seemed; for, however implicit at this time of his life, it was later subjected to doubts of a most searching character. But it should be noted that here we have emphatic affirmation in Swedenborg's forty-sixth year of his positive faith in God and in the sacred character of the Scriptures. That he had equally affirmative faith in the immortal soul of man is abundantly attested by another philosophical work published the same year, which bears the title, "An Introduction to a Rational Philosophy concerning the Infinite [*i. e.*, God] and the Final Cause of Creation [*i. e.*, man]; and concerning the Mechanism of the Operation between the Soul and the Body." In this little treatise we find him establishing two of the fundamental principles of theology—namely, the existence of God, and the immortality of the human soul—on the basis of sufficient reason. But not content with this brief study of the immortal soul of man, he announces in this volume his intention of continuing his researches in this direction, and of preparing a special treatise upon the subject. "My main purpose will be," he says, "to demonstrate the immortality of the soul to the very senses." The treatise here foretold was that which took form during the following decade in the "Economy of the Animal Kingdom"

(1740-41) and in the "Animal Kingdom" (1744),—the term "Animal Kingdom" here being a translation of the Latin words *Regnum Animale,* the Kingdom of the Soul, *i. e.,* the human body. Certain passages from the introductions to both these treatises bear directly upon the subject of our paper; but in view of the limitations of our space, we will omit those from the earlier treatise (see nn. 9, 12, 19, 26 and 27), and content ourselves with a somewhat extended though much abridged selection from the opening pages of the "Animal Kingdom."

1. Nothing whatever is more to be desired, or more delightful, than the light of truth. . . . [He then dilates upon the loveliness and the infinite interrelations of truths.]

5. I have set out, indeed, by speaking respecting truths, but this is a subject sufficient to fill a volume; nor does it belong to this place to consider what truth is, but rather, how we should investigate it. This must be our present business and labor.

6. There are two universally-received ways or methods of discovering truths: the synthetic and the analytic. The synthetic commences from principles and causes, and passes therefrom to phenomena and effects. . . . The analytic method, on the other hand, rises from phenomena and effects to causes. . . . Thus analysis as a method of proceeding is the inverse of synthesis.

In the next few paragraphs Swedenborg discusses the superiority of the analytic method,—or as we should now say, the scientific method,—to the synthetic. He calls attention to the tendency of the latter method to start from wrong assumptions or principles, and then to confirm falsities; and yet until relatively modern times, that method of seeking truth was the prevailing one, because the various sciences were not yet sufficiently developed to offer the philosophic mind an adequate basis of facts on which to build by the scientific method. But in Swedenborg's day conditions were becoming ripe for the application of this latter method, and of building the temple of truth, as he says, not in the air, "but on the solid ground."

12. This is the only way [he says] to principles and truths—to high and almost to heavenly things—and no other appears to be

open to us earthborn men; yet truly it is a most toilsome and extensive one, if we enter it with the intention of searching out the truth by all the truths which enter into it,—that is, of exploring all the truths which form the one truth, and of connecting them together, or concatenating them, in one general bond. In this case we must lay the broadest foundation—we must compare all things together carefully, and embrace them in one design. We must also make ourselves thoroughly masters of all the sciences, doctrines and arts, which the work will require for its completion: nay, from those already known, we must generate and discover others: for by these means the work is constructed, and the mind led directly to the summit. In a word, we must cultivate acquaintance with all the muses. To these requisites we must add an innate love of truth, an eager desire of exploring it, a delight in finding it, and a natural gift and faculty of meditating thoughtfully and distinctly, and of connecting reasons together acutely; also of recalling the mind from the senses, from the lusts of the body, the enticements of the world, and its cares,—all which things are distracting forces,— and of keeping it in its own higher sphere, until it has summed up its reasons, and carried its thoughts to their conclusion. In proportion as by these means we ascend to truths, in the same proportion truths descend to us. Above all things it behooves the mind to be pure, and to respect universal ends, such as the happiness of the human race, and thereby the glory of God: truth is then infused into our minds from its heaven; whence as from its proper fountain it all emanates. . . .

14. I have now, therefore, ventured to attempt this method of discovering truths, at present deeply hidden under a veil of hypotheses. And the proper time has arrived; for a rich store of experience is at hand; an accumulated heap sufficient to enable us to build a palace; a luxuriant field where our sickles may reap an abundant harvest; a table where we may enjoy the most sumptuous banquet. . . .

Like many another later philosopher, Swedenborg here sees the vision of the possible attainment of truth by any sufficiently capable thinker who gains an adequate grasp of the specific facts of all the sciences, and who then systematizes the whole body of facts thus acquired, and draws correct inferences from that knowledge. On the principle that "Truth is that against which no fact anywhere protests," the rational mind has always felt that, if it but knew enough, it could see the truth. In Swedenborg's day the sciences were still not too far developed for a studious individual

to acquire a detailed knowledge of all branches of the scientific realm; and yet they were sufficiently developed for one with comprehensive grasp of them to attempt to generalize in the interests of fundamental truth.

Swedenborg then gives in outline the substance of the huge treatise on human anatomy and physiology that he had been laboring upon for years, at one point saying:

> I purpose afterwards to give an introduction to Rational Psychology, consisting of certain new doctrines, through the assistance of which we may be conducted, from the material organism of the Body, to a knowledge of the Soul, which is immaterial: these are, the Doctrine of Forms; the Doctrine of Order and Degrees; also, the Doctrine of Series and Society; the Doctrine of Influx; the Doctrine of Correspondence and Representation; lastly, the Doctrine of Modification.

These were terms of his own invention,—a resultant of his scientific theorizing, especially in connection with his study of the relation between the soul and the body. How significant they are, only the student of Swedenborg knows.

Having completed his outline, he presently says:

> 15. From this summary or plan, the reader may see that the end I propose to myself in this work is a knowledge of the soul; since this knowledge will constitute the crown of my studies. This then my labors intend, and thither they aim. I have chosen to approach by the analytic [*i. e.*, the scientific] way; and *I think I am the first who has taken this course professedly.* [Italics ours.]

But I know, he says in substance a little further on (n. 20), that many of the most accomplished philosophers of the day will tell me that it is foolish to attempt to acquire a knowledge of the soul in the way I propose, for the following reasons,—and he then instances all the objections that any thoughtful man might advance; "but," he goes on, "these arguments may properly be met by a few opposite ones,"—which he proceeds to give. He next brings up a still deeper argument of protest in the following words,—and in view of what we are to present a little later, we ask the reader's careful attention to this:

21. I shall again suppose an objection made [he says], to the effect that the human mind appears to be interdicted from prying into those things which transcend or exceed the present state; consequently, into the soul, which guards the threshold of a sacred temple with three recesses; for the way to celestial, spiritual, and divine things, leads *to* the soul, *through* the soul, and *from* the soul. The reason of the interdiction is, that all those things which transcend our present state, are matters for faith and not for intellect: as, for instance, that the soul exists, that it is a spiritual essence, that it is intimately united to the body; that it is affected by the rational mind according to the state and influx of the active principles thereof; that when freed from its chains, it will possess immortal life, and either be happy in the assembly and kingdom of the blessed, or unhappy and accursed in a hellish and demoniac region; not to mention other things of similar import. The province of reason or intellect consists exclusively in considering and inquiring what is reasonable, profitable, and becoming in society, or in the civil and moral world; and what is proper to be done in the kingdoms below it,—the animal, the vegetable, and the mineral. Let the intellect be contented with this its lot, and not aspire to higher things, which, inasmuch as they are sanctuaries and matters of revelation, exist to faith only. Furthermore, faith is banished as soon as ever the intellectual power endeavors to open the doors to its mysteries; *for the intellect most commonly abolishes all faith in divine things* [italics ours]; and what is received by the intellect, is not received by faith, that is to say, not by such a faith as elevates us above ourselves. And those who are inspired by a divine faith, completely despise the assistance of confirmatory arguments; perhaps they will laugh at this very book of mine,—for where there is faith, what need is there of demonstration, and where there is sight, what need is there to talk of light. Thus faith is above *all* demonstration, because it is above all the philosophy of the human mind.

22. I grant this [he continues]: nor would I persuade any one who comprehends these high truths by faith to attempt to comprehend them by his intellect: let him abstain from my books. Whoso believes revelation implicitly, without consulting the intellect, is the happiest of mortals, the nearest to heaven, and at once a native of both worlds. *But these pages of mine are written with a view to those only, who never believe anything but what they can receive with the intellect* [italics ours], consequently, who boldly invalidate, and are fain to deny the existence of all supereminent things, sublimer than themselves, such as the soul itself, and what follows therefrom—its life, immortality, heaven, etc., etc. These things, perhaps, since such persons do not perceive them,

they reject, classing them among empty phrases, phantasms, trifles, fables, conceits, and self-delusions; and consequently they honor and worship nature, the world, and themselves; in other respects, they compare themselves to brutes, and think that they shall die in the same manner as brutes, and their souls exhale and evaporate; thus they rush fearlessly into wickedness. *For these persons only I am anxious; and as I said before, for them I write, and to them I dedicate my work. For when I shall have demonstrated truths themselves by the analytic method, I hope that those debasing shadows, or material clouds, which darken the sacred temple of the mind, will be dispersed: and thus at last, under the favor of God, who is the sun of wisdom, that an access will be opened, and a way laid down, to faith. My ardent desire and zeal for this end, is what urges and animates me.* [Italics ours.]

23. Let us then gird up our loins for the work. Experience is at our side with a full horn of plenty. The nine virgins are present also, adorned with the riches of nearly two thousand years; I mean, all the sciences, by whose abundance, powers, and patronage, the work is constructed. . . . All things, at the present day, stand provided and prepared, and await the light. The ship is in the harbor; the sails are swelling; the east wind blows; let us weigh anchor, and put forth to sea.

Thus ends the Prologue to the "Animal Kingdom," written in Swedenborg's fifty-sixth year. In its way it is a sterling bit of literature.

It is commonly known that Swedenborg had hardly left his native land for the purpose of publishing this monumental work, when he began to have the earliest of those continuous psychical experiences that later were so varied and so inclusive in their character (if we may believe his claims) as to be absolutely unique in human experience; in short, they place him in this respect in a class entirely by himself. These noteworthy experiences began in the latter part of 1743, when he was fifty-five years of age. It is not unfair to say that in the search for truth he had now gone as far as any mortal with merely normal faculties could go; and the unusual experiences that now began were to the end of aiding his normal faculties by supplementing them with the faculties of his spiritual body, gradually opened to conscious and uninterrupted intercourse with the spiritual world,—an intercourse continuing until his decease, *i. e.*,

for a period exceeding in duration a quarter of a century. Swedenborg's habit of keeping a diary while away from home has resulted in preserving for us his private notes of his unusual psychical experiences during this period of transition and development. This earliest fragment of his complete Spiritual Diary has recently been published by itself in English for the first time, with the title, "Swedenborg's Journal of Dreams." Strange to say, we find in it, under date of April 19, 1744, a noteworthy reference to two of the concluding paragraphs we have just read from the Prologue to his "Animal Kingdom." Evidently the Prologue was written before, but not long before, this item in his Journal, which reads thus:

[148] This day I have been somewhat disturbed in my mind, because against my will the thoughts were flying for and against, and I could not control them. I was at Divine worship, and found that the thoughts in matters of faith, respecting Christ, His merit, and the like, even though they be favorable and confirmatory, nevertheless cause a disturbance, and permit contrary thoughts to enter in, such as cannot be kept out when a man desires to believe from his own understanding and not from the grace of the Lord. [149] At last it was granted me by the grace of the spirit to receive faith without reasoning,—an assurance of it. I then saw my own confirmatory thoughts as it were beneath me; I laughed at them in my mind, and still more at those thoughts which offended and opposed them. Then only did I receive peace. May God strengthen me herein, for it is His work, and mine so much the less as my own thoughts, nay, even the best of them, destroy more than they promote it. A person must laugh at himself as well when he thinks in opposition, as also when he desires to confirm with his understanding, that which he believes. It is, therefore, something higher, —I know not whether it be the highest,—when a man receives the grace no longer to mix up his own understanding in matters of faith. [150] It seems, however, that our Lord in the case of certain persons permits assurances to precede that which concerns the understanding. Blessed are those who believe and do not see. Concerning this I have written clearly in the Prologue [to the Animal Kingdom], nos. 21, 22; yet of my own self I could not have remembered this or discovered it, but it was the grace of God that wrought it without my being conscious thereof, as I afterwards found from the very effect and the change in my whole interior being. It is, therefore, the grace and the work of God; to whom

be everlasting glory. [151] From this I can perceive how difficult it is for the learned,—more, indeed, than for the unlearned,—to come to such faith, and thus overcome themselves so as to be able to laugh at themselves; for the adoration of one's own understanding must first of all be abolished and thrown down; and this is the work of God and not of man. It is, moreover, the work of God to keep a person in such a state. This faith, therefore, becomes separated from our understanding, and resides above it. [152] This is pure faith; the other is impure, so long as it mixes itself with our own understanding; we must make our understanding captive to the obedience of faith. We should believe because it has been said by Him who is God over all, the Truth itself. This, perhaps, is what is meant by the teaching that we should be like children. . . . [153] That confirmations becloud the faith, may be seen from this, that the understanding never reaches further than probabilities, in which there is ever as it were a trying of major and minor lemmas. And, therefore, the confirmations from self-intelligence are always subject to doubt, which darkens the light of faith. This faith, therefore, is purely the gift of God, which a man receives if he lives according to the commandments of God and diligently prays to God for it.

In the passage just read we have some hints of the deeper phases of personal religious life that Swedenborg was beginning to experience and note. Two weeks earlier, on April 5th, he records that it was Easter day, and that he went to God's table; after which he was inwardly content but outwardly sad. He then continues:

The temptation came in the afternoon in an entirely different manner, but strongly, for I was assured that my sins were forgiven; but still I could not govern my fugitive thoughts so as to restrain some expressions opposed to my better knowledge. . . . Prayer gave some relief, and also the Word of God; the faith was present entirely, but the confidence and love seemed to be absent.

The night following proved to be a noteworthy one, with numerous blissful experiences carefully recorded. He awoke and fell asleep a number of times. What he dreamed was in answer to his thoughts, but with a "life" and "glory" to it that could not be described, "for [as he said] all of it was heavenly." In his mind and in his body he felt an

indescribable delight, such "that if it had been more intense, the body would have been as it were dissolved from delight alone."

The following day, April 6, 1744, he journeyed to Delft, and during the whole day he was "permitted [as he expressed it] to be in profound spiritual thoughts, as profound and beautiful as I had ever experienced, which was the work of the Spirit . . ." That evening he read in the Bible "concerning the miracles of God wrought through Moses," and was much troubled by doubting thoughts. That night, between midnight and daybreak, April 7th, occurred a most remarkable experience, for which he felt that the happenings subsequent to his partaking of the communion on Easter had been preparatory. He believed that the Lord Jesus Christ manifested Himself to him. Let us consider an abridgment of his personal notes,—words quite inadequate to express the importance of the experience:

[51] At ten o'clock I went to bed. . . . Half an hour later I heard a noise beneath my head. . . . Immediately there came over me a powerful tremor, from the head and over the whole body, together with a resounding noise, and this occurred a number of times. I found that something holy had encompassed me. [52] I then fell asleep; but about twelve, one, or two o'clock in the night there came over me a very powerful tremor from the head to the feet, accompanied with a booming sound as if many winds had clashed against one another. It was indescribable; and it shook me, and prostrated me on my face. In the moment that I was prostrated, I became wide awake, and I saw that I had been thrown down. [53] I wondered what it meant; and I spoke as if I were awake, but still I found that the words were put into my mouth, and I said, "Oh, Thou Almighty Jesus Christ, who of thy great mercy deignest to come to so great a sinner, make me worthy of this grace!" I kept my hands folded, and I prayed; and then there came forth a hand which strongly pressed my hands. [54] I then continued my prayer, saying, "Thou hast promised to receive in grace all sinners. Thou canst not otherwise than keep Thy words!" In the same moment I was sitting at His bosom, and beheld Him face to face. It was a countenance of a holy mien, and all was such that it cannot be expressed. . . . [55] I then again came into such a state that in my thoughts I was neither sleeping nor awake. I thought, What may this be? Is it Christ, the Son of God, that

I have seen? It is a sin that I am doubting it. But as it is commanded that we are to try the spirits, I reflected on everything, and found from that which had occurred the previous night, that I had been purified by the Holy Spirit during the whole night, and thus prepared for this purpose. And from the fact that I fell upon my face, and that the words which I spoke and the prayer which I said did not come from myself, but that the words were put into my mouth although it was I that spoke, and that everything was holy, I perceived that it was the Son of God Himself who descended with such a resounding noise which by itself prostrated me to the ground, and that it was He who effected the prayer and thus declared it to be Jesus Himself. . . . [57] Later on, about daybreak, I fell asleep again, and then had continually in my thought how Christ conjoins Himself with men. Holy thoughts came, but of such a nature that they were unfathomable, and I cannot in the least express by the pen what then took place; for I only know that I was in such thoughts. . . . [61] This much I have now learned in regard to what is spiritual; that there is nothing for it but to humble oneself, and not to ask for anything but the grace of Christ, and this in all humility. I had added what is of my own in order to obtain love; but this is presumptuous; for when a person possesses the grace of God, he gives himself up to Christ's pleasure, and acts according to His pleasure. One is happiest when he is in the grace of God. I must most humbly pray for forgiveness before my conscience can be satisfied, for I was in temptation before this had been done. The Holy Spirit taught me this; but I in my stupid understanding had neglected humility, which is the foundation of everything."

Reader, can you imagine a more saintly attitude? Was this, or was this not, a soul open to the Lord, and suitable to be used by Him as an instrument of revelation?

We should like to quote other passages in similar vein from his Journal; but let the following two, written respectively three weeks and six months later than what we have just been considering, suffice:

[185] All this, as it seems to me [referring to what he had experienced just previously], signifies that I ought to employ my remaining time upon what is higher, and not write about worldly things, which are far beneath, but about that which concerns the very center of everything, and that which concerns Christ. May God be so gracious as to enlighten me further in regard to my duty; for I am still in some darkness whither I ought to turn. (April 28-29, 1744.)

[266]. . . I seemed to say to myself that the Lord Himself will instruct me; *for I found that I am in such a condition that I know nothing about* [*religion*] *except that Christ must be the all in all, or God through Christ, so that we ourselves are not able to do the least thing toward it, and still less strive for it; and therefore it is best to surrender oneself unconditionally; and, further, that if one could be entirely passive in this thing, it would be the most perfect* [*state*]. [267] I saw . . . in a vision that beautiful loaves of bread were presented to me on a plate. *This was a premonition that the Lord Himself will instruct me, since I have now first come into such a state that I know nothing, and that all preconceived opinions have been taken away from me, which is the beginning of learning; viz., that one must first become a child, and then be wet-nursed into knowledge, as is now taking place with me.* [Italics ours.] (Oct. 12-13, 1744.)

Reader, again consider the condition of this saintly soul, and ask yourself, If new truth beyond the discovery of man's normal faculties was to be made known to mankind (and in final analysis what other truth is of supreme value?), was not this man ripe for the experiences that should result in perfecting him to serve the Lord in that process?

If we are wise, we may draw a personal lesson from all this. For it is very apparent that the notes we have been reading contain a personal record of certain phases of the process of regeneration in the remarkable individual we are considering. And we, too, if we are to become regenerate, must renounce all our self-knowledge, must empty ourselves of all pride of learning, must discard all egotism, must become indeed as little children, and allow ourselves to be re-shaped by the Lord. Nay, there is a still wider application of the lesson here. For if mankind as a race is to become regenerate, it, too, must turn from its rampant selfishness, its worldliness, its irreligion; must recognize all the laboriously acquired knowledge of the ages as relatively of no worth; must deny itself, and turn obediently to the Lord for guidance in the paths of rectitude. Indeed, if the simple precepts of the Decalogue were duly observed, that observance would speedily revolutionize the industrial and

the business worlds, and bring permanent peace among the nations. But this is a digression.

At the period in Swedenborg's life we are now considering, he was still industriously at work on his "Animal Kingdom,"—the cherished labor of years, which in a short time he was reluctantly to abandon forever, in order to take up labors of other sorts, including work on a little treatise, intermediate between his scientific and philosophic works on the one hand and his theological writings on the other, entitled "The Worship and Love of God." In his "Journal of Dreams" we find a number of entries relating to this work, which was begun towards the close of that "Journal." Under date of Oct. 26-27, 1744, he makes an entry which seems to imply that it had been foretold him that on that date he should begin this work; and under the same date he presently records a number of other items, among which we will mention two: (1) a dream concerning the subject of the Worship and Love of God, the item ending with the words, "May God lead me in the right way! Christ said that I ought not to undertake anything without him"; and (2) the following account (practically the last item in this unique record) of another sort of experience, at daybreak, concerning which he says:

[282] In the morning when I awoke, there came again upon me such a swoon or fainting spell as I experienced six or seven years ago in Amsterdam [Aug. 17-20, 1736], when I entered upon the "Economy of the Animal Kingdom"; but it was much more subtle, so that I seemed near to death. It came upon me as I saw daylight, and it threw me on my face; gradually, however, it passed off, because I fell into brief slumbers. This swoon, therefore, was more internal and deeper, but passed off right away. This signifies, as at the former time, that my head is being put in order, and is actually being cleansed of all that which might obstruct these thoughts, as also happened at the former time, because it gave me penetration, especially with the pen, as now also was represented to me in that I seemed to be writing a fine hand.

The work here referred to as written some years before was that concerning which Ralph Waldo Emerson said (see his chapter on Swedenborg, in his "Representative Men"):

" 'The Economy of the Animal Kingdom' is one of those books which, by the sustained dignity of thinking, is an honor to the human race."

If the peculiar swoon just before the writing of the "Economy of the Animal Kingdom" was actually a cleansing process for Swedenborg's mind, due to other influences than normal, and resulting in a work so highly commended by the illustrious Emerson, surely this later experience of a similar sort, when the theme before him was such a lofty one as the Worship and Love of God, should have resulted in a treatise even more to be commended. Unfortunately this little work has not yet received the consideration it deserves.

The sentences just read concerning the unusual experiences that befell Swedenborg just before he began the writing of the "Economy of the Animal Kingdom" and the "Worship and Love of God," naturally prompt the question, whether he had any other unusual experiences of a noteworthy sort previous to his fifty-sixth year. As a matter of fact he makes mention in his private journals of two kinds of such experiences: the first, dating from early childhood, characterized by him in later life as "interior respiration," and pronounced essential to experiences in the Spiritual World, and also to any "intense speculation into truth"; and the second, in mature life, consisting of flashes of light seen by his inward eye, and interpreted as signs confirmatory of true thinking on the subjects under consideration. Concerning the first, the following account is found in his "Spiritual Diary," n. 3464[2]:

I was first accustomed to respire in this way in early childhood, when saying my morning and evening prayers; and also occasionally afterwards when I was examining the accordances of the lungs and the heart; and especially when I was writing from my mind the things which have been published. For a number of years I then observed, every now and then, that there was a tacit respiration, scarcely sensible, concerning which it was afterwards given [to reflect], and then to write. In this way, during a number of years, I have been introduced, from early childhood, into such respirations, most especially by means of intense speculations, in which

the respiration is quiescent; in no other way is an intense speculation into truth possible. Afterwards, when Heaven had been opened so that I spoke with Spirits, I breathed in this way inwardly quite imperceptibly for the space of an hour, with only so much air drawn in as to enable me to think. Thus have I been introduced by the Lord into interior respirations. . . . Casually also in sleep I have observed that once and again when I was falling asleep, respiration was almost taken away from me, so that I woke up and caught my breath. While I am not observing anything of the kind, and am writing and thinking, [I am not aware] that my respiration has come to a stand, unless I reflect upon it. This I may say has happened innumerable times. . . . The design of this is that every state, and also every sphere, and thus every Society [*i. e.*, of the Spiritual World], even the most interior ones, might have in me a suitable respiration, to which I am applied without reflection. . . . (Oct. 4, 1748.)

Concerning the seeing of confirmatory flames with the inward eye, we find the following words in the notes jotted down during his prolonged and detailed study of the Bible (Adversaria III, 7011, 2):

By flames is represented confirmation, which, of the Divine mercy of God Messiah, often appeared to me, with diverse size, color, and resplendence, so that for some months scarcely a day passed—while I was writing a certain little work—in which a flame did not appear as vividly as a flame on the hearth; which at that time was a sign of approbation; and this was before that time when Spirits began to speak with me *viva voce*. [This "little work" was "The Corpuscular Philosophy," in which Swedenborg says, "These things are true, because I have the sign." See also the "Spiritual Diary," n. 2951.]

This subject of inward flashes of light is also specifically referred to in the Introduction to his "Economy of the Animal Kingdom" (the last third of n. 19), which was published several years before the full opening of his spiritual senses.

In view of what Swedenborg later says about his mission, and also of what we have remarked about the necessity of the preparation of a suitable instrument for the Lord's purpose (if, in His Divine Providence, He should at any time intend a new revelation), these experiences of internal

respiration and of luminous flashes are evidently significant. Their significance Swedenborg did not himself see until years afterward, when he was inclined to look upon his entire life as having been under the guidance of Divine Providence in an educational way. In this connection, perhaps the following passages are worth bringing to the reader's attention at this point,—the first written but two or three years later than his so-called "Journal of Dreams," and the second about twenty years thereafter:

What the acts of my life had involved I have been taught afterwards as to some of them, nay, as to many of them, from which I could at last clearly see that the tenor of the Divine Providence has ruled over them from adolescence itself, and thus has governed, so that at last I arrived at this end: that *I could thus understand through the knowledges of natural things, and could thus, of the Divine mercy of God Messiah, serve as an instrument for opening the things which lie inmostly concealed in the Word of God Messiah.* [Italics ours.] (Adversaria II, 183.)

Reader, please note the definite implication here that it was not the purpose of Swedenborg, but that *it was the purpose of the Lord Himself,* to make known the mysteries of faith and the inner meaning of the Sacred Scriptures; and that throughout his earlier years Swedenborg was merely prepared by the Lord to serve as a fitting instrument to perform the function of revelator in his older age. Note also, that these words were not written for publication, but were merely an item in one of his private manuscripts.

From a letter to Prelate F. C. Oetinger, Nov. 11, 1766:

Why, from being a philosopher I have been chosen? The cause has been, that the spiritual things now being revealed may be taught and understood naturally and rationally; for spiritual truths have a correspondence with natural truths. . . . For this reason I was introduced by the Lord first into the natural sciences and thus prepared; and in fact from the year 1710 to the year 1744, when Heaven was opened to me. . . . The Lord has further granted to me to love truths in a spiritual manner, that is . . . for the sake of the truths themselves; for he who loves truths for the sake of truth, sees them from the Lord. . . . (Documents concerning Swedenborg, No. 232.)

Again, from a letter to Dr. Gabriel A. Beyer, February, 1767:

> I was forbidden to read writers on dogmatic and systematic theology, before Heaven was opened to me; because unfounded opinions and inventions might thereby have easily insinuated themselves, which afterwards could have been removed with difficulty; and therefore, when Heaven was opened to me, I had first to learn the Hebrew language, as well as the correspondences according to which the whole Bible is composed, which led me to read the Word of God over many times; and, as God's Word is the source whence all theology must be derived, I was thereby enabled to receive instruction from the Lord, who is the Word. (Documents concerning Swedenborg, No. 234.)

The point we wish to emphasize here is rather that of the first two of these quotations than of the last; namely, that Swedenborg's wide knowledge of natural science was an essential part of his preparation for that understanding of spiritual things that should enable him to set them forth in a way to convince the natural intelligence of any man, if he is willing to be convinced (see Doctrine of Sacred Scripture, n. 4; Heaven and Hell, n. 455[3].) Now let us consider a passage or two in which Swedenborg speaks specifically of his mission as a revelator. All told there is a goodly number of such passages.

First, from a letter to the King of Sweden, May 10, 1770:

> That our Savior visibly revealed Himself before me, and commanded me to do what I have done, and what I have still to do, and that thereupon He permitted me to have intercourse with angels and spirits, I have declared before the whole of Christendom. . . . If any doubt should still remain, I am ready to testify with the most solemn oath . . . that this is the whole truth and a reality. . . . That our Savior permits me to experience this, is not on my own account, but for the sake of a sublime interest which concerns the eternal welfare of all Christians. (Documents concerning Swedenborg, No. 245, X.)

Again, from the last work published by him, the "True Christian Religion," n. 779:

Since the Lord cannot manifest Himself in Person . . . and nevertheless has foretold that He will come and found a new church which is the New Jerusalem, it follows that He will do this by means of a man who can not only receive the doctrines of this church with the understanding, but can also publish them by the press. That the Lord manifested Himself before me His servant, and sent me to this office, and that He afterward opened the sight of my spirit, and so has intromitted me into the spiritual world, and has granted me to see the heavens and the hells, also to converse with angels and spirits, and this now uninterruptedly for many years, I testify in truth; likewise, that from the first day of that call I have not received any thing which pertains to the doctrines of that church from any angel, but from the Lord alone while I have read the Word.

As a fitting conclusion to these quotations from Swedenborg (for, as you see, we have tried to let him speak for himself), we wish to present one of the so-called Memorable Relations, from the book last quoted from:

508. SIXTH RELATION. One day there appeared to me a magnificent temple, square in form, the roof of which was crown-shaped, arched above, and raised round about. Its walls were continuous windows of crystal, its gate of the substance of pearl. Within, on the south side and near the west, was a pulpit, on which at the right lay the open Word, enveloped with a sphere of light, the splendor of which surrounded and illuminated the whole pulpit. In the center of the temple was the shrine, before which was a veil, but lifted now, where stood a cherub of gold with a sword in hand, that turned hither and thither. While I viewed these things there was an influx to me in my meditation, of what they each signified. . . . Afterward, when I drew nearer, I saw this writing above the gate, NUNC LICET (*Now it is lawful*), which signified that it is now lawful to enter intellectually into the mysteries of faith. From seeing this writing, it came into my thought that it is exceedingly dangerous to enter with the understandng into dogmas of faith composed from one's own intelligence and thus from falsities, and still more to confirm them from the Word; the understanding is thereby closed above, and gradually below also, to such an extent that theological matters not only cause disgust, but they are also obliterated as . . . the wool of a piece of cloth by moths. . . . Now as the dogmas of the Christian churches of the present day have not been composed from the Word, but from men's own intelligence and thus from falsities, and as they have also been confirmed by some things from the Word, by the Lord's

Divine Providence the Word has been taken from the laity among the Roman Catholics; and among the Protestants, though opened, it has still been closed by their common declaration that the understanding is to be kept under obedience to their faith. But in the New Church the contrary is the case; in this church it is allowable to enter with the understanding and to penetrate into all its secrets, and also to confirm them by the Word. This is because its doctrinals are continuous truths, laid open by the Lord by means of the Word; and confirmations of those truths by means of what is rational cause the understanding to be opened above more and more, and thus to be elevated into the light in which the angels of heaven are; and that light in its essence is truth, and in this light the acknowledgment of the Lord as the God of heaven and earth shines in its glory. This is meant by the writing over the door of the temple, NUNC LICET; and also by the veil of the shrine before the cherub being lifted. For it is a Canon of the New Church that falsities close the understanding, and that truths open it. . . .

Finally as searchers for truth let us ask, What should be our attitude towards all this? Very likely the thought will intrude itself, that Swedenborg may have been insane, and therefore what he presents is unworthy of credit; but it may confidently be asserted in this connection that no good man can investigate Swedenborg's life and works, and come to any such conclusion. The question is obviously too large a one for us to more than allude to here. But such an hypothesis having been set aside, we should take Swedenborg at his word. If with unbiassed mind we view the spiritual condition of the Christian world in his day, we can see adequate reason for the conclusion that there was no real vitality remaining in the Christian Church of that time, and that there was real need of a Divine intervention to give new spiritual life to the world,—new life that should manifest itself in innumerable ways that should soon evidence a New Age in the world, as in retrospect is shown by the stupendous changes in the world of men since the time of the Last Judgment in the spiritual world in 1757. Surely in looking upon Swedenborg, we are not wrong in concluding that the Lord Jesus Christ, foreseeing the time when blind faith could no longer endure, and in order to establish true religion on earth again in an age when the characteris-

tics of humanity should be predominantly intellectual, has now made it possible for men, through the writings of the Lord's instrument, Swedenborg, to enter with understanding and with full conviction into all matters of religion. Mankind can of itself acquire all necessary knowledge of the world of nature; but for correct knowledge of the spiritual world and of matters of religion, since the mere intellect of man has no criterion of truth in such matters, revelation is an absolute necessity. And for revelations, human instruments are needed; of whom Swedenborg was one, and as a revelator the most remarkable one in all history. Certainly the God who created this universe and all the beautiful and lovely things in it, and the Savior who redeemed it, has not left mankind without adequate guidance in the paths that lead to the Heavenly Kingdom where is no falsity, and truth alone abounds.

Reader, let us again ask the question, Can you readily imagine a better instrument for the Lord to use in making known a new revelation of truth than Swedenborg was? You have seen that throughout his exemplary life his dominant interest was always the pursuit of truth. Surely if he was not competent to make exceptional progress in that pursuit, what hope do you think there is that anybody else can ever be more successful in that undertaking? If he did not attain, certainly the search, whatever the allurements that persistently attract the inquisitive soul, seems absolutely hopeless. Indeed, as guides are needed for each one of us in his own search for enlightenment, may we not confidently say that here is our Divinely provided guide in that search? In short, those searchers for truth who would make real progress toward the goal should take Swedenborg for their guide.

B. A. WHITTEMORE.

STANDARDS OF LIFE.*

By John P. Sutherland, M. D.

IF within the precincts of the Medical School life is progressing harmoniously, unostentatiously and in accord with carefully designed, co-ordinated plans, what can be said of life outside the academic circle, and to what extent are we influenced by that other life from which we cannot, whether or no, withdraw ourselves? As a matter of fact the physician with "red blood flowing in his veins," with a heart beating sympathetically with humanity, and with a vital interest in life, does not wish to withdraw from the world. He wants to be in it, anxious to throw the weight of his effort and influence on the side of some of the many "Causes" which are crying aloud for consideration and settlement. The true physician does not desire to be what Tchernoff, one of Ibanez's characters in "The Four Horsemen" (p. 159), ironically calls German physicians, *"Benedictines* of the laboratory." The laboratory, withdrawn from the world, may be the place for undisturbed investigation, but life is larger than any cloister or "laboratory."

It is with deep concern, therefore, that on looking beyond academic walls we behold a world in a state of upheaval. Turmoil, disorder, instability are prevalent everywhere, and some sections of the world seem in a state of chaos. Forces of destruction have been holding high carnival for five years, and have not yet been subdued. Sullenly yielding in some quarters, they are breaking loose in some modified form in others. It is true, belligerent armies no longer are ravaging the earth and hurling death at each other on land,

*From an Address at the Opening Exercises of the Boston University School of Medicine, 1919.

in the air, and on and in the sea. That phase of the War has come to an end; but Peace is still flying over the turbulent sea of humanity, unable yet to find a resting place. An olive branch has been plucked, but the floods of evil are still unabated. The stout-hearted, in spite of cloudy days and the unpromising condition of things, are assured with a deep conviction that humanity's flood-tossed ark, in due season, will find its Ararat, and the "tops of the mountains" of fair play, universal justice, honesty, harmony and goodwill now submerged, will make their appearance. In the meantime, What?—

It is unnecessary to specify or attempt to enumerate the symptoms, or to diagnose the disease (the perverted functions) from which mankind in the mass is suffering. The disease like an epidemic has encircled the globe; and the treatment most needed is not the "expectant" or the "palliative," but the definitely and distinctly curative. Complete immunity to evil is probably unattainable while man is in the flesh; but immunity against many forms of evil is an easily attainable possibility. For instance, while what is called a "strike" may conceivably be a legitimate way of securing certain desired considerations, rights, privileges, compensation, comfort, shorter hours, less work, etc., it is, if not inconceivable, at least irrational that such "strike" should be accompanied by wild disorder, riot, wanton destruction of property and even life, wholesale pillage, total disregard of the liberty and safety of others on the part of the strikers, their sympathizers, or the community in general. Adhesion even to low standards of life are enough to prevent such manifestations of barbarism. It is after all in this, as in so many phases of life, a question of standards, and it is to this question of standards that I would for a moment ask your attention.

It is a recognized fact that even among the "submerged tenth" there is a code of honor; that among savage tribes there are social codes, tribal customs, and acknowledged standards of beauty, strength and bravery; that there is such a thing as "honor among crooks"; that as we ascend

the scale towards the most highly civilized, there are rules of conduct which control society and the individual; that home life, communal life, commercial, industrial, professional, urban, rural, political, military and all other forms of life are guided by ideals, principles, doctrines, standards, call them what you will, that vary according to national and other traditions, philosophies and religions. These standards are not always written codes; are often not clearly defined. But standards there are in all things of life:—high or low, recognized and openly followed or not, they exist; and humanity is guided by them.

These standards fall naturally into four groups.

Group one may include those of the least important things of life; those, for instance, connected with rank, class, or station, such as peasantry, workmen, shopkeeper, land owners, aristocracy: standards of the outward, worldly, social life, the things that have to do with ceremony, the paraphernalia of pomp and display, with personal adornment, with the house and its location and furnishings, the kind of meals to be served and manner of serving, etc. The questions of business suit, or dress suit, high neck or *décolleté,* long sleeves or short sleeves, this or another kind of hat, shoes, and such other things as are governed by tyrannous fashion, frequently exact more time in deciding than their importance deserves. Unquestionably many of the standards which fall into this group, and are unduly exalted and esteemed, in spite of their superficiality have a definite influence and possibly some value, and add to the ease, the comfort and graces of life, and need not be wholly ignored. They are not, however, among the essentials of life, and but faintly affect the formation of character.

Group two may include those standards which have to do with the great workaday world, the busy, productive, bustling and hustling life of modern times: with all the varied business relationships of life; with one's complex relations and duties to the locality in which he lives, and to his particular state and nation; with one's relationship to his neighbor in the limited and in the larger sense; with his

regard for law, order, just dealings, whether as employer or employed, salesman or purchaser, teacher or pupil, officer of the Government or private citizen.

The third group covers a smaller, though far from unimportant, range of subjects, having to do with the intellectual and professional life: the life of the student and the scholar; with literature, art and science in their many branches, and aside from the pressing and every-day cares and necessities of life. For instance, we hear much of the educational standards advocated by many bodies and maintained by states, colleges and various organizations with vested or assumed authority. There are standards of the intellectual life ranging from the daily newspaper (which unfortunately is to some the all-in-all of their literature and library) through sensational "yellow-covered" novels, weekly summaries, periodicals, dignified magazines, quarterlies, etc., to high-class romance, essays, biographies, histories, and serious text-books; the well-stocked and much-used library. In art as in literature there is a wide range of standards including the crude cartoons of the daily press on the one hand, and the finished landscape or portrait or classic frescoes on the other; or the grotesque totem-pole and the Greek sculpture; or the sensational moving picture show, and the masterful presentation of a Shakespearean tragedy; or the musical comedy and Italian or modern opera.

The fourth group of standards is the most important because it has to do with the highest and most vital things of life and is really basic to all the others: the ethical, moral, or better, the religious standards. Unquestionably it is man's highest conceptions of life, its origin, its purposes, its destination; it is man's inner life of thought, of motive, of will, of desires, affections and loves, that will surely dominate all things of life, give them color and character; mould them; direct and ultimate them in action.

I do not intend to use the word religion in any loose or vague way, or to apply it simply to "a system of faith and worship," or to confine it to things merely ethical and moral. In using the word, I think of man's faith, belief, hope and

knowledge concerning a First Great Cause, or Creator, and the full relationship and duty of man the created to his Creator; of the great questions of the finite and the infinite; of conceptions concerning the here and the hereafter; of those things which make one unselfish, faithful, conscientious, just and charitable in the fullest sense and at all times. All peoples of whom we have any knowledge, prehistoric, pagan, Christian, savage, civilized, atheistic, agnostic, polytheistic or monotheistic, have some religion; and it is this religion that becomes the guiding principle of the life.

The standards in these four groups therefore range from those of least significance, the superficial and worldly, to those of greatest importance, the innermost, highest or basic: from those which are often mere matters of expediency, to those which are inexorable in their absolutism.

Now then, it is legitimate to ask, Why on such an occasion as this should the subject of standards be especially mentioned? In the short time at our disposal I shall try to show why the subject seems of present importance.

In Medicine we are working steadily towards the standardization of everything: schools, hospitals, entrance and graduation requirements, the curriculum, our laboratory apparatus, urinometers, ureometers, thermometers, chemicals, drugs, all weighing and measuring devices, etc. These things seem proper and orderly. We have also standardized codes of ethics, rules of conduct governing physicians in their relationship to their patients, colleagues and the community at large. We have standards of competency used by State Examining and Licensing Boards. It might be mentioned that the first "code of ethics" was given the profession by Hippocrates (460 B. C.); and as an ethical document it has not been excelled by anything adopted and published by any Medical Society. There has been one other purely medical standard given the profession which has not been generally or widely recognized, and yet which should not be overlooked: viz., the standard found in the first paragraph of Hahnemann's "Organon." This paragraph reads as follows: "The physician's highest and *only*

calling is to restore health to the sick, which is called Healing."

The physician's duties are many and varied; but merely as a *physician* his greatest and most highly prized function is to *cure* those who seek his help. Accordingly it is not the physician's highest duty to prescribe for a large number of sick people each day; to excel his colleagues in the number of visits he can make in an hour or a day; to roll up a large income from his professional work; to conduct research work as an original investigator; to write essays and text-books; to belong to numerous clubs and fraternities; to be conspicuous as a diagnostician, or as a reformer, or a social or political leader, etc. As a citizen of any community, as a man, he must have wide interests and be influential in many directions; but as a physician, a healer of men, his chief duty is to *cure.* It seems desirable at this time to emphasize this point, because to cure "speedily and permanently" is a task which calls for the very highest skill and intelligence. *Palliation* is the great medical doctrine as exemplified in the treatment of sick people; but palliation, though desirable and useful, is not cure, while cure includes palliation. This will be more apparent to you as you analyze the treatment which you see prescribed or which you yourselves prescribe. To cure is to eradicate an evil, not to smooth it over and conceal it; and in medicine as in the world at large, the tendency of the day is rather to palliate, to remove some of the more evident results of evil, than to completely eradicate the evil and its effects. The physician with this high idealism of his profession as a stimulus will be less likely to tumble into some of the many pitfalls which abound in his path, and will naturally become a more thorough student and more thoroughly imbued with wisdom than the one who, swept on by the tide, seeks and revels in the line of least resistance and usefulness. It would be well for humanity if this standard of real cure in place of palliation, this high idealism, could be applied on a scale broad enough to include humanity and all its interests.

I am prompted at this point to refer to the nation-wide

and nationally-conducted campaign against venereal diseases initiated through the medical department of the Army at the beginning of the War, partly as the outcome of previous organized, earnest and serious agitation, but chiefly as a matter of expediency, in order to increase the efficiency of the Army. The campaign has included the collection and distribution of an enormous literature containing information and statistics concerning the prevalence, the contagiousness, the physical characteristics, the deplorable immediate effects and the dire sequelæ of the immoral, unchaste and adulterous life. Plain and instructive lectures, and the vivid, graphic and lasting impressions of the moving-picture films in "Fit to Fight," the "End of the Way," etc., have been utilized in this praiseworthy and, let us hope, successful campaign. The campaign, however, may remind one of the "older theology" which attempted chiefly to *frighten* people into the Kingdom of Heaven, rather than to secure an enlightened, heartfelt co-operation with the Giver of all Good in securing happiness and health and peace and efficiency for humanity. The purpose of the campaign justifies its conduct; and the fact that the great human family is still in its childhood, spiritually at all events, in spite of having inhabited this world for several hundreds of thousands of years, is perhaps sufficient justification of its character.

One possibly deplorable feature of the campaign has been the institution of a prophylactic treatment of which the medical corps of the Army is proud, because promptly used it has shown itself an effective preventive of physical effects in a large percentage of cases. This again, considering the purposes of the campaign, has been of benefit in securing a temporary increase of "efficiency" on the part of the men, but while it has prevented certain "venereal diseases," it has not and cannot from its very nature prevent or cure the far more serious and deadly primary cause, adultery itself. Quite the reverse; it is far more likely to encourage than discourage the evil,—as is the case so often with merely palliative measures. Not that palliation is to be always condemned; far from it. But the main thing, the truly essential thing, should never be lost sight of.

So much for the medical side of this question of standards. How about the larger world, the world outside academic and professional walls?

Soon after the beginning of the forty-sixth session of our School, an Armistice was signed, and death-dealing hostilities between the belligerent armies came abruptly to an end. It is common knowledge, however, that Peace is not yet. According to Rev. Thos. French, Jr. (of Sebastopol, Calif.):

> A new war has been declared—a war which threatens the disintegration of mankind. If this new foe is not met and conquered the foundations will be destroyed; civilization will be effaced from the earth. . . . The new war is to be waged for the establishment of right relations between classes and between individuals. The exploitation of the many by the few has passed its climax, and the recoil is bent upon the exploitation of the few by the many. Either form of exploitation is the exercise of might without right: both are inherently wicked and devoid of the recognition of God as the Ruler of the earth and heaven. . . . Honesty demands that every worker shall receive what he earns, and earn what he receives. Brain workers and muscle workers are but brothers in the royal palace of industry. (*New-Church Messenger,* July 23, 1919.)

Here we have, tersely put, the suggestion of a diagnosis of, and a treatment for, prevalent conditions in the world, as well as a plea for wholly just standards.

You all know of the many "strikes" which in our own and other countries have recently been waged, and of the threatening and disturbing "strikes" which are now being waged. The consequences no one can foretell. Shameless profiteering on one hand is met by arrogant demands on the other; as, for instance, the demand that no companies shall unionize, and that applicants for positions in industrial concerns shall not be obliged to pass a physical examination (*vide* Steel Workers' 12 demands). The main point is how shall order, peace, prosperity, happiness be restored. Can "force" accomplish all this? Evidently not. Can agreements of expediency bring the desired ends to pass? Temporarily or palliatively, Yes; but not as a lasting condition. Is there any treatment of humanity's disease that can prove

curative? Without doubt, Yes; but mankind refuses to apply the remedy because it calls for such an unusual degree of humility and unselfishness.

We may not all agree in our diagnosis of man's present condition, but we shall probably agree that in essence it is psychic, or mental or spiritual; that the material manifestations in strife and disorder are secondary. Evidently if a man does not desire a thing he will not use force to obtain it. It is unquestionably desire that precedes action. Man in the mass, therefore, would seem to be suffering from, and possibly to be blinded by, egotism, conceit, arrogance, greed, lust, covetousness and selfishness; and with these influences as actuating forces, all sorts of disturbances are possible, and are present with us.

There is insufficient ground for pessimism however. The world has magnificently shown its disapproval of many of our recent national and international evils by its herculean struggle to overcome them. Locally, only a few weeks ago, when Boston was the scene of turbulence and disorder and riot, there was enough respect for law and order and discipline and loyalty on the part of the majority to quell the disorder and demonstrate the fact that we are capable of self-government. We also find such encouraging testimony as this, offered by Bruce Barton in the *Red Cross Magazine:*

> In the face of war's brutalizing influences, in the face of much that is bestial, profane, and disgusting, I came back inspired as never before in my life by the revelations of idealism, sacrifice, depth of character, and possibilities of achievement in our American men in the mass. Their willingness to suffer hunger, cold, fatigue, sickness, and wounds with never a murmur of complaint, gave me often a sense of being present at a sacrament. . . . Living in another world, these men had forged for themselves new *standards.*

I should like to call your attention to a few standards, that you may be familiar with, but which may be presented as thoughts to carry with us and keep in our minds during the year's work. Apropos of work, Kipling's lines are exquisite as well as famous:

When Earth's last picture is painted, and the tubes are twisted and dried,
When the oldest colors have faded, and the youngest critic has died,
We shall rest, and, faith, we shall need it—lie down for an æon or two,
Till the Master of All Good Workmen shall set us to work anew!

And only the Master shall praise us, and only the Master shall blame;
And no one shall work for money, and no one shall work for fame;
But each for the joy of the working, and each, in his separate star,
Shall draw the Thing as he sees It for the God of Things as They Are!

Governor Coolidge pertinently said in his Commencement Address at Harvard (June 19, 1919), "In our pursuit of prosperity we have forgotten and neglected its foundations." At Holy Cross College (June 25, 1919), he said:

Not by revolution but by evolution has man worked out his destiny. . . . The shepherd kings of Israel, the temple and empire of Solomon, have gone the way of all the earth, but the Old Testament has been preserved for the inspiration of mankind. . . . The inhabitants of Judea have been dispersed to the ends of the earth, but the New Testament has survived and increased in its influence among men. . . . The defences of our Commonwealth are not material but mental and spiritual.

This calls to mind the beautiful song found in Isaiah xxvi: "We have a strong city; Salvation will God appoint for walls and bulwarks." At Amherst Governor Coolidge said (June 18, 1919), when speaking of the Classics and their influence, "The Classic of all Classics is the Bible."

Dr. Benj. C. Woodbury, one of our graduates, in a charming little volume of "War Sonnets," quoting from John Masefield, on the title-page says:

> Life's battle is a conquest for the strong;
> The meaning shows in the defeated thing.

It is characteristic of the simplicity and the directness of Abraham Lincoln to hold out as a standard: "I am not

bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have."

Tolstoi claimed with equal simplicity (quoted by Dr. Woodbury in "War Sonnets"): "I believe that the true happiness of man consists in fulfilling the Will of God."

Washington in his first inaugural address said: "No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States."

John Bright said in a speech at Birmingham in 1858: "I believe there is no permanent greatness to a nation except it be based upon morality." And His Majesty, King George V, said in 1911, the tercentenary of the publication of the King James "Authorized Version of the Bible," that it, the Bible, "in a secular aspect, is the first of national treasures, and is . . . in its spiritual significance the most valuable thing that this world affords." (From "The Year 1911 Illustrated," gotten out by the *Daily News* of London and Manchester.)

One other quotation:

> Actual strength and beauty of character, true and lasting moral qualities and assets cannot be gained by mere training or education. The fact that a man *knows* better, does not imply that he will *do* better. . . . Mere worldly standards of honor, of ethics and morality cannot replace the cleansing power of the standard set by the Ten Commandments. (Rev. Erich L. G. Reissner, in the *New-Church Messenger,* July 16, 1919.)

Just at the present time, the standard here set forth is the standard to bring emphatically to the attention of mankind. The thunders of Sinai, the thick cloud, the smoke and the fire are needed once more to rouse humanity to a sense of duty, to a realization of the value of the Decalogue, and of the healing contained in the sincere and simple effort to obey the Ten Commandments. To shun as evil all forms of covetousness, of bearing false witness, of stealing, of adultery, of killing, of idolatry, is the one thing most sorely needed by humanity today. To live as nearly as possible according to the summary of the Decalogue in the Two

Great Commandments of love to God and love to man would soon solve the political and social and industrial problems now gnawing at the vitals of civilization, world harmony and peace. If the Decalogue is too long for the modern man to consult, he might adopt as his guide through the wilderness of doubt and troubles in which he seems to be floundering the new Commandment of love to one another, the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets" (Matthew vii, 12). In no other way than obedience to these commandments can disorder, lawlessness, crime, and all the evils of international jealousies and suspicions and covetousness be eradicated, and permanent good-will, prosperity, fraternal harmony and happiness be established. Declarations of peace, treaties, leagues and mutual understandings without the foundation here suggested will be of little avail. No other prescription will *cure* humanity. A treatment of "expediency," of palliation or of make-shift may hold things for a time; but the ultimate cure is the one thing to be kept in mind and striven for.

It may not be far-fetched to imagine or assume that two main standards are now ranged against each other with greater seriousness than at any other time in man's history. These standards may possibly be illustrated by the teachings of two men who from the standpoint of scholarship and intellectual accomplishments and wide influence command attention.

One, Prof. Ernst Haeckel, recently deceased, a man of profound learning, stood for what is generally understood today as materialism rather than spiritualism. He adored the human mind and was guided by Science, by the testimony of the natural senses.

He was led to deny the immortality of the soul, the freedom of the will, and the existence of a personal God. His religion was "Monism," a term he invented to cover his belief in the essential unity of organic and inorganic matter. (From obituary notice in *Boston Herald,* Aug., 1919.)

We probably are not all of us quite willing to agree with Tchernoff, Ibanez's Russian Socialist in the "Four Horsemen" (pp. 165, 166), who commenting on "German religiosity" as a "disavowal of Christianity" says:

> With the rubbish left over from Darwin and Spencer, their old Haeckel has built up his doctrine of "Monism," which applied to politics, scientifically consecrates Prussian pride, and recognizes its right to rule the world by force.

The other, Emanuel Swedenborg, who lived one hundred and fifty years ago, was as profound a scholar and scientist as Haeckel. He was physicist, geologist, metallurgist, anatomist, psychologist, philosopher; in short, he excelled in the Science of his day. But he was not content with that. His theology was the most thorough, comprehensive, logical and profound ever propounded by man; and while on the plane of material things he welcomed the teachings of Science, in all the higher and highest things of life he gladly and intelligently accepted Revelation, by means of which he was able to illuminate and expound the highest teachings ever given the human race.

The one teacher has nothing encouraging or comforting to offer humanity when in distress, when overcome by the experiences of this life. The other has everything uplifting, strengthening, encouraging and comforting to offer when most needed; and at all times he can direct a shaft of light upon life's pathway that makes the way straight and clear. Not that he has anything of his own to offer; but because he has been willing to quench his thirst at the Fount of all Wisdom and Knowledge.

The one represents the highest scientific standards, a Science that changes with every generation.

The other represents the highest religious standards, the unchangeable standards, because—"Before Abraham was, I Am" (St. John viii, 58).

JOHN P. SUTHERLAND, M. D.

WHY DO THINGS HAPPEN? (I.)

By the Rev. Everett K. Bray.

THERE come times in all our lives when a great "Why?" presses itself forward upon the mind, and, like some huge cloud, darkening the eastward-looking skies, shuts out the sunshine of life, shadowing a dark defiance to all the hope and faith and simple trust within us. Such question-clouds, prevalent in every age, come especially thick and fast today. With the greater part of the world recently at war, and with all the world now trembling under the pressure of momentous economic and industrial problems greatly accentuated by the war, almost everywhere what sunshine is able to reach us must come filtered through a mental sky that is an endless haze of question marks. And so we wonder "Why?" "Why are such things permitted? What can it all mean? Why am I? Why is any one? Why the Universe? Why do things happen?"

And these questions will not be silenced. They may be put down, and courageously put behind us, under the ban of intolerable temptations; but, like the truth for which they cry, though "crushed to earth" they rise again. And sooner or later they must be faced and fairly reckoned with.

It is the common teaching among Christians that the Lord will take care of us—as far as we will let Him. But *how* He does this; how He *can* do it, for so many myriads of beings, with such an infinity of things to be attended to simultaneously and perpetually; how we may rationally know that He does not sometimes overlook us; and how reconcile the world's apparent chaos and the seemingly needless human misery on the one hand with the constant care of an omnipotent God of Love on the other,—these are questions that are worthy of the most candid and careful

consideration. They are questions to which, in the course of our studies of the Bible and the Bible-illumining writings of Swedenborg, we have found answers that satisfy. Why do things happen? We shall now try to set the answer to this question down for others, not identically in the way that it is stated anywhere in particular in the Bible, nor identically in the way that it is expressed anywhere by Swedenborg; but rather in the way that, as a result of all our studies, it has shaped itself so helpfully for us.

There are, in general, three theories of the Universe.

One is, that it has built, and is still building, itself out of some first unaccounted-for beginning, according to a process which is called, for convenience, Evolution; and that the things that happen, and the ultimate goal that may be, are products of unintelligent and unpurposing forces, and that all there is is therefore of accident and *chance:* things only happen to be what they are, where they are, and when they are; and God does not exist.

Another theory is, that all was created by a great First Cause, viz., an uncreated, Divine Being, and by Him wound up to run automatically save for an occasional interposition on His part to introduce, avert, or alter, some impending crisis. It is the idea of an *intermittent Providence,* responding to the call of great emergencies, but taking no part in the ordinary experiences of man.

The third theory is in one respect like the second, viz., that it postulates an uncreated First Cause, an Infinite Divine Being, the Creator of all that is created. But here the likeness ends. For this theory holds that the Creator is constantly and perpetually present in every least particular of His creation. The idea here is that of a *constant Providence,* operating in universals and particulars, and affecting every moment of human existence in time and in eternity. This, we hold, is the true theory.

In the first place, this last theory gives us a new and satisfying view of the Universe itself. Instead of the old idea that God created the Universe out of nothing, this theory

shows us that He must have created it out of Himself! In the beginning: GOD. From God, out of God, all things that are not God. In this view, God is infinite Love and Wisdom,—not as abstractions, but as the veriest actualities. He is Life itself, Substance itself, and Form itself. And the activities of these Divine essentials, as they proceed from Him, pass by discrete steps into and through planes successively more distant, manifesting themselves in—or creating—progressively lower realms, such as Celestial, Spiritual, and Terrestrial or Material, and the numerous planes within each. Thus because the steps are discrete instead of continuous (we might say, by transformation rather than by projection—after the manner that a purpose or desire develops into a plan, which in turn develops into a word or act)—because of this, God creates the Universe out of Himself, and yet, when created, it is not Himself. The Uncreated and the created can never become one and the same. Still, because of this method in creating, God is always everywhere present *within* what is created, observing from its inmost center everything that is, and pouring into it, from Himself, the life that from moment to moment sustains it. Thus creation is perpetual subsistence, and God is always *in* His world.

Such a view of the Universe involves a Purpose. There *must* be an ultimate End, or Goal, to which the Divine looks in creating. And our question "Why?" must have an answer.

The first reason we can see, is, that the Universe must be *for use*. But this only drives us to the further question: What is use? What determines absolute Use? Men are not agreed as to what is useful, and what is not; no more are they as to what is truth, and what is not. But as surely as there must be a Truth that is absolute, regardless of man's discovery of it and acknowledgment of it, so surely there must be a standard of Use that is final and absolute. And just as the absolute Truth can come to man only through revelation from Him who alone knows all truth to that extent that He is "the Truth," so only can the final standard

of Use be made clear through a right conception of the Divine nature Itself. What contributes to the Divine Will must, from the Divine point of view, constitute a use; this must be the Use absolute for which we are in search.

Thinking of God as being infinite Love and Wisdom, it is not difficult to see to what End His Will must lead. For, "it is the essence of love to love others outside of oneself, to desire to be one with them, and to render them blessed from oneself" (True Christian Religion, n. 43). And the part of Wisdom is to provide for realizing (attaining to) the will of Love. This being the nature of the Divine, it follows that the End, with Him, must be to create "others" to whom He can give Himself; who can, in turn, give themselves to one another, and to Him—thus giving love its full expression through harmony and reciprocation. What contributes to this End will be, therefore, a use absolute. Whether or not this End can be sufficient to warrant so great an undertaking as the Universe, we may find answered in an analysis of the terms. For, consider: this giving-to-others activity of love results in happiness; and happiness endlessly realized, and multiplied in the experience of numberless myriads of human beings, is certainly an *End* worth a universe to attain. And since there is one term which for every one sums up all the felicities of happiness, we may better substitute that term, and thereby couch our conclusion in the classic words of the great seer of the New Age: "The Lord's Divine Providence has as its end *a Heaven* from the human race." (Divine Providence, n. 27.)

This End supreme implies subordinate, yet corresponding, ends, on every plane of existence of which creation consists. The ultimate goal must be harmony, happiness, relatively "heaven," in every sphere of creation. And to the extent that any created thing follows the order of its being, to that extent it experiences harmony, and therefore on that plane finds and expresses "happiness." And the true order of every created thing finds itself in service,—in the giving of itself to others,—both to those of its own order and to orders other than its own. Not only do the higher

orders render service to the lower, but the lower successively serve the higher. For example, in the kingdoms of nature we find the objects within each kingdom ministering to the needs of one another, all mutually interdependent. At the same time the lower kingdoms serve the higher, the mineral serving the vegetable, the vegetable and mineral serving the animal, and the animal and the vegetable and the mineral serving man, and all together, through man, serving God. For man, as he lifts aloft in a heart of love the life that comes to him through these as mediums, returns in no mean measure these very things to God from whom they came. As Swedenborg says:

> Man is so created that the Divine things of the Lord may descend through him into the ultimate things of nature, and these ultimate things of nature may ascend again to Him. . . . And this would have been always the case if man had only lived according to Divine order. Thus from ultimate nature, if man only acknowledged with faith of heart, that is, with love, the Lord as his first and last end in life, there would be the ascent to the Divine (Arcana Cœlestia, n. 3702).

Thus would be completed creation's cycle. Here we have our first real glimpse of the unity of the Universe. And, too, we view the mighty place it gives to man—the sum and crown of all! And how reasonable in this light it seems, that the final purpose and End supreme in all creation is man at his highest level, functioning freely, harmoniously, happily, in the perfect order of his being—"a heaven from the human race"!

Granting this, the next problem which confronts us is, What is the method by which this End may be attained? For it is evident at once that the very nature of man which makes this End a possibility also imperils its attainment. For, in order that man may be happy he must be *free*. He must exercise the power of choice, must do what he does from will to do in accordance with his reason. And this freedom to choose introduces the possibility that he *may* choose contrary to order, and thus fail of the final goal. If, under this freedom, the wrong choice should universally

prevail, the Divine plan would be thwarted and creation would become a mocking failure, forever a reproach and sorrow to the Divine Creator. It is absolutely necessary, therefore, that some means shall be provided whereby the final attainment of the ultimate End shall be assured. But before we consider that, we ought to be satisfied that freedom is a real necessity.

The reasoning here turns our thought back upon the nature of the Divine. For it is plain that, in order for God's own happiness to be in any adequate degree experienced by man, *i. e.*, in a degree sufficient to satisfy His love of seeing His happiness experienced in others, it is necessary that man should be, in general, very much like God. That is, he must have on the finite plane the attributes which God has on the infinite plane. Without this he could not realize any happiness or any love or any other experience that would correspond with, or respond to, those experiences in the Divine, to share the felicities of which man was brought into being. Therefore reason, as well as revelation, tells us that man necessarily is made in the "image" and after the "likeness" of his Creator. We must not lose sight of the fact, however, that while in God all things are uncreate and infinite, in man all things are created and finite. And what in God is experienced Divinely, can be experienced in man only humanly. Yet so far as man is in his order, the attributes of God and man must correspond. Thus since God is infinitely free, man must be finitely free; since the life of God is Divine Love, the life of man must be human love. Here, therefore, in the nature of the Creator we find the necessity for human freedom. God chooses; therefore man must choose. God has an aim, a plan, a work, a goal; therefore man must have an aim, a plan, a work, a goal. God invents and brings into being; therefore man must invent and bring forth. God is self-realized, self-governing, self-purposing, self-sustaining PERSONALITY; therefore man must be, from his own point of view and sense of experience, self-realized, self-governing, self-purposing, self-sustaining *personality*.

But here we have come to a notable limitation, one which clearly marks the difference between freedom in the Infinite and freedom in the finite. For the term "self-sustaining" is strictly applicable only to the Creator Himself. And this is something that humanity cannot get away from; being created, humanity is always dependent upon the Creator, to be sustained. From that one thing it cannot be free. Therefore freedom, along with everything else that is finite, has its limitations. But so far as man is conscious, so far as he is able to experience, he *has* freedom. And this freedom has to be reckoned with by the Creator in planning for the attainment of the End He has in view. In fact, it is an essential part of that *End*. For if man could not be free, he could be nothing else. A mere automaton could not fill the place in creation's scheme that is required to be filled by man. Compulsion could not give happiness; nor could a selfless machine complete creation's circuit by returning through love the Creator's life descended into nature, lifting and wafting it back again in love to its holy Source. Hence we see positively that it is only through freedom that the goal can be attained.

If every other argument were lacking, and if it be conceded that there is a God at all, this one fact of human freedom is enough to confirm beyond dispute the theory of a *constant Providence*. It requires, absolutely, that the Creator should be always everywhere present in His creation. No smallest part may be left to itself for a single instant; for every particle has some bearing on the life of man. Every least departure from the straight path toward the side of wrong must be counterbalanced by a corresponding urge upon the side of right. Constantly, therefore, in every soul, present with him step by step, God abides in man. Exerting pressure day by day and hour by hour, the urge of holy Love goes with him all the way—in stress and in calm, in labor and in rest, in emergencies and in the commonplace. And by this constant presence in every experience and every part, an equilibrium is maintained; the goal is kept in sight, and day by day and age by age the stream of progress brings it nearer.

Having seen that the Creator is everywhere perpetually present in His Universe, we are now ready to consider the methods by which the Divine End—"a heaven from the human race"—is secured.

The first thing we observe is, that since every thing that is created (man included) radiates from God as its center, and is to Him as a circumference constantly maintained by life flowing forth from Him into it, it follows that the created Universe with all its parts is a unit. And, being a one, part must so fit to part, and plane to plane, and sphere to sphere, that the whole will serve the parts, and the parts, even to the least particulars and singulars, will serve the grand stupendous whole. Of course it also follows that by the Divine it is always seen as a unit, and that as a unit it is governed.

And, taken altogether, the grand sum-total of God's work must be a composite image of the Creator. We may even say it is Himself manifested, on every successive plane of reality and appearance. Still, in saying this, we must not forget that the manifestation is not the thing manifested, but the garment, so to speak, which it takes on in any given plane, whereby in that plane it becomes apparent; for, we must remember, the Infinite and the finite, Creator and created, cannot be one and the same. So, for example, we cannot say that nature is God, or that man is Divine; yet both do manifest the Divine on their respective planes.

That the Universe is such a unit may appear also from what astronomers tell us of the solar system and its relation to the other systems of the visible heavens; viz., that while our sun holds all its planets in their orbits, and the planets in like manner hold their satellites, the sun itself is also traveling through space at terrific speed, describing, according to all indications, an unmeasurable orbit of its own round some undiscovered center; while the other suns, formerly called "fixed stars," are apparently likewise making lightning speed round their own directing centers; and all the while the whole, all these systems of systems together, make one gigantic whirl about one Common Center. And

through it all the common bond is kept in sight by the inter-system orbits whereon the courier comets flash from sun to sun the bright greetings of far-off systems "other than their own." Each of these systems is dependent upon another; every one upon the whole; and the whole, in turn, upon each component part within it.

And, coming down to our own earth, we find every kingdom and every part of every kingdom dependent upon every other kingdom and part. One grain of sand rests upon another, which, in turn, is supported by some other, and so on indefinitely; while all together make up the solid earth, which if lacking even one of these least particles would not be in its total exactly the same earth that it is through having it. By that much its magnetic relation (we use the term "magnetic" here to include all tractive forces, as gravity, centripetal, etc.) to its sustaining sun and dependent moon would be altered; so that these, with all that they in turn affect, would be, to that degree, disturbed; and thus, all along the line, a readjustment would be forced. Thus are we brought face to face with the great certainty, that every single molecule and electron in the substances of this earth, bears an indissoluble relation to every other molecule and electron in the starry stretches of the Universe. And every change in one must work a change in every other one, until, to that extent (infinitesimal though it be) the whole is changed. Hence, the oneness of the Universe is confirmed, not only by our theory of creation, but by logical deductions from the things that may be observed in the visible heavens, and in the world in which we live. And it follows that as a one it must be governed.

In illustration of this unity, we have thus far dealt only with the material plane of creation; but inasmuch as this has been shown to be but the shell, as it were, of the higher and more interior realms of the spiritual planes, it should be evident that the perfect whole must include these finer spheres of life, as the shell of a nut includes the meat, or as a solid stone of metal includes the ether which so freely and universally permeates it. We cannot think of a solid apart

from the permeating ether; for were it possible to remove these dancing ether molecules, the solid would be left without support, and disintegration and collapse would immediately ensue. Without the ether the solid would not be a solid; therefore the visible unity of the solid is dependent upon and includes a oneness with the invisible ether, necessitating and proving that larger unity which makes a one of the unseen and the seen.

But when we come to consider man, we have to remember that he contains within himself both the material and the spiritual realms. As to his body he is part of the material realm, and holds within him an actual summary of it all; while as to his soul he is part of the spiritual realm, and likewise a summary of that—at least, potentially so.

While he is in the material body, it is not possible for us to consider the government of his soul wholly apart from that of his body; because there is, out of the nature of the oneness of things, an interaction between his body and his soul. The soul acts into the body; the body reacts upon the soul; and, through the body, all of nature reacts upon the soul. Thus it is evident that the government of the human soul while in the physical body is both from without by the reaction upon it of material things and circumstances, and from within through the inner flow of life from the Lord, direct through the atmospheres of the spiritual world or heavens. But this is a matter for separate consideration.

We ought to have in mind before we go any farther this additional truth: that while everything collectively is an image of the Creator, it is equally true that every least thing or part is also an image, in its degree. That is, there must be in every created form a manifestation of its Source. Thus everything on its plane reflects, or expresses, Love and Wisdom. And things are in leasts what they are in greatest. A drop of water is an epitome of the ocean; the seed of the apple is a tree in potency. And the human individual is the race in elementals.

In fact, the human race, as to use, function, and end or goal, is as much a man as is an individual; because it is,

essentially, a multiplication of these elements of the human individual. This every one acknowledges who speaks of "the race-man." For when we speak of the growth of the race-man through infancy, childhood, youth, manhood, etc., we touch a keynote in the basic philosophy of the Universe. And since the race, in this sense, is a man, it is, like the individual, an image of the Lord, its Creator, and, on the plane of humanity, His greatest image. But while speaking of "image" here, as in what has preceded, we mean the potential rather than the actual, the form rather than the substance, receptacle rather than infilling life. Nor can the image become actual, which is to say perfected, and thus also a "likeness," until the substance and the form become a one; or, to express it otherwise, until the capacity of the receptacle and the intended life which it was made to receive are made equal. We shall consider this more fully at another time.

Now consider what this conception of the race as a man implies. It means that from the beginning of the first human life to the present time, and forever on throughout the ages, all are together before the Lord as *one great man.* This man, which we shall call the Universal Man, will never die; neither will it ever grow to a declining old age; for, when it reaches full maturity, which we speak of as "the prime of life," it will develop the virtues and graces of age without succumbing to its weaknesses and disintegration. This difference between the individual man and the Universal Man is obvious, because the Universal Man, like the soul of the individual man, but unlike his body, can never die, but must continue to progress forever; for there must always be new individual beings created on the material earths to supply new angels for the never-completed heavens. And because this quality of the Universal Man is eternal, and therefore like the spiritual nature of the individual, it cannot grow old, but must remain to eternity in its prime. For "to grow old in heaven is to grow young"; and "they who are in heaven continually advance to the springtime of life, and, the more thousands of years they live, to a spring so much the more delightful and happy."

And more than this. Since the soul of the individual never dies, but when once created lives on forever, it follows that each one, as he comes into being, adds himself to those who have come before him, and with the human whole thenceforth goes forward as a component part of the ever-growing, always advancing, *man* of the universal humanity. Is it not clear what the result of this will be for the individual? It will be that as the Universal Man goes forward, ever growing toward maturity, the individuals composing it will share its progress, sensing, realizing, a corresponding increase of fullness and growing satisfaction in the life that they experience. Thus the spiritual evolution of the race insures the evolution of the individuals composing it, and this as long as the race endures, which shall be forever. It means that to have been born in one of the premature, or "dark" ages, is in the long run to suffer no handicap; for, all those of previous ages, however limited the opportunities that their time provided, have advanced in the onward sweep of the Universal Man to the point at which those living in the better times of later ages will enter. Thus as a train is boarded by passengers at successive stations along the road, and in any given section of the line all on board at that time are able to enjoy together the same scenery (in so far as it appeals to them, or according to their respective capacities for enjoying it), and finally all reach the common destination together, so, as the race goes forward, as times grow better, and the goal of true human order is more nearly approached on earth, those who have lived here in past ages of less advancement, will, in their place in the universal whole, enjoy in corresponding fullness the greater freedom and stronger pulse which the better times impart. This is, then, the Divine compensation for the unevenness of opportunity through changing times and ages; it is this part given to each one, his everlasting place in the Universal Man, that insures to every one of every age an equal chance with every other one of every other age, to enjoy the fullest fruits of human living.

It is in its unity and universality that the perfection of

God's plan is found. The Universal Man is necessary for the full fruition and self-realization of the individual man; and the individual is necessary for the existence and development of the Universal Man. The case is the same as it is with the human body. The body can never be perfected save through the full and harmonious development of all its parts,—even to its tiniest cells and tissues and subtlest vital fluids; and yet the parts apart from their relation to the whole would hold no lasting worth or use. Only in its relation to other human beings is any human life of any value or satisfaction.

The Divine plan, therefore, has for its goal two separate but harmonious and complementary ends, viz., the development of individual souls into the Divine image and likeness, wherein they may enjoy the blessedness of giving of themselves to others and to Him who gives them being; and the growth of His image and likeness in a grand Universal Man, composite of all the individuals created.

But this Universal Man, unlike the individual man, cannot give himself to others of his own plane, but only to the Lord alone. Thus there becomes at once between the Lord and the Universal Man, a reciprocal relation on a more comprehensive scale than that between the Lord and the individual. Such, in a way, is the relation between the Lord and the Church Universal.

The relative places are in value as are those of the individual and the State. And from this analogy also we may see how the Divine government is simplified through this arrangement of every smallest unit into parts of a larger unit, and all together into one greatest unit through which all parts are then controlled—as the President controls the State by means of co-ordinated and subordinated systems, divided and subdivided down to the least particulars.

This view of the human race should help us to keep in mind the great perennial fact, that "no man liveth to himself." And when we are at a loss to know why some certain experience has come to us, let us recall the two-fold purpose which everything must serve, and not forget that possibly

the larger service at this time is to be rendered to the Universal Man, while the profit to ourselves is only secondary. Of course it is not possible that the whole can be affected without affecting the parts, even to the very least; and there is no lesson that the whole may need that is not to some extent also needed by its parts.

Hence when we are called upon to suffer and endure for the good of others, let this truth be burned upon our hearts: There is no good that is wrought through us for others, that may not, if we will, become a good to us. The Universe is one; humanity is one; the whole must serve the parts, and the parts must serve the whole. And all things everywhere work together to achieve the final goal,—that "one far-off, Divine event, to which the whole creation moves." Should we not, then, bear gladly our atomic part in this grand plan and aim? What of heavy burdens, what of pain and loss and sorrow, if only through them this two-fold End be served!

This idea of the Universal Man will be further developed in the next issue of the REVIEW.

EVERETT K. BRAY.

THE HOBART REPORT ON NEW-CHURCH EDUCATION.

By the Rev. Lewis F. Hite.

IN the year 1838, Benjamin Hobart, delegate from the town of Abington, submitted to the "Association of New-Church Societies in Massachusetts" the "Report of the Committee on a High School." This report marks a stage and a period of such interest in our educational history, and presents so well the idea of a system of New-Church schools, that we have chosen it as an introduction to what we have to say about the place of education in the future growth and work of the Church.

In view of the sudden enlightenment and the powerful reconstructive influences brought into the world by the doctrines of the New Church, it was to be expected that the founders and promoters of our Church organization would turn their minds very early to a distinctively new type of education which the Doctrines were seen to forecast.

It is worth our while to pause for a moment and glance at the earlier attempts that were made to define and formulate an educational policy, and to establish New-Church schools.

Looking back through our records, we find that interest in New-Church education and New-Church schools was nearly coincident with the formation of our societies and associations.

On the fourteenth of May, 1835, the New-Church societies of Massachusetts, at a meeting held in response to an invitation issued by the Bridgewater Society the previous March, took action for the formation of "The Association of New-Church Societies of Massachusetts"; and this was accomplished at a subsequent meeting the following August.

In this way and at this date, our Massachusetts Association had its beginning; and the societies which joined in the association were the Abington, Boston, Bridgewater, East Bridgewater, West Bridgewater, North Bridgewater and Middleborough Societies.

Among the delegates to these meetings, we find the familiar names of Samuel Worcester, Thomas Worcester, Warren Goddard, Benjamin Hobart, J. H. Wilkins, T. B. Hayward, Samson Reed, Theophilus Parsons, G. J. Webb, and others of scarcely less prominence in their day. The names of Samuel Worcester, Benjamin Hobart, Warren Goddard and J. H. Wilkins figure largely in the educational history of this early period.

One of the earliest topics brought up for discussion at the quarterly meetings of the Association was the subject of education. At the meeting of May 5, 1836, one year after the Association was formed, Mr. Hobart offered some remarks on the subject of education, and the subject was referred to a special committee to report at the next meeting. It is recorded in the minutes of the subsequent meeting of August 4, that "The Committee on Education presented a report which, after considerable discussion, was recommitted, and the Committee instructed to report at the next meeting." At the next meeing, the Committee made an oral report, and the instructions were repeated. Along with this action, it was

Resolved, that the following subjects be recommended to the consideration of the several societies united in this Association: 1. The duties of the Church in regard to the education of the children within the Church; 2. The practicability of establishing, in each society, a school for the education of its children.

Here we have an indication of the kind and degree of attention New-Churchmen of the day were giving the subject of education; and we see that there was practical unanimity as to the importance of educating the children *within* the Church, and of establishing schools for this purpose.

Mr. Hobart's interest was no doubt aroused by the current

discussions which were going on in the several societies, and his move was due to the force of these conditions; but interest and discussion were more widely extended.

We note, in the minutes of the General Convention, June 12, 1835, that Samuel Worcester, pastor of the Bridgewater Society, submitted the following preamble and resolutions, which were adopted:

Whereas, the education of children in the heavenly doctrines is of vital importance to the advancement of the New Jerusalem, therefore,

Resolved, That a Standing Committee be appointed, whose duty it shall be to select, write, or cause to be written, such books as they may deem well suited to the instruction of children and youth in the heavenly doctrines, and make such suggestions as to the method of instruction as they may think proper; and that said Committee be required to report their doings to the next Convention.

The members appointed were Samuel Worcester, M. M. Carll, Thomas Worcester and T. B. Hayward. The report of this Committee to the next Convention, June 17, 1836, submitted by Samuel Worcester, its Chairman, gives interesting information as to educational conditions then existing. A few quotations will illustrate this. We read:

Whatever the Convention can do to awaken a deeper and more extensive interest in this subject [providing religious education for children] will be very useful; and therefore your Committee consider it their duty to commend the zeal of those societies and individuals, which have labored for the establishment of New-Church Schools. . . .

In Boston, the subject of establishing a New-Church School has awakened much interest, and been agitated in frequent meetings of the Society held for that purpose, for some months past. Such school has not yet been established; but probably will be soon. . . .

In Providence, a New-Church School has been established with very favorable prospects. It now consists of about twenty children. . . .

The Massachusetts Association of the New Church, at a meeting in May, manifested a deep interest in this subject, and appointed a Committee to enquire and report what should be immediately done. . . .

These facts are very gratifying. The same interest which leads

to the establishment of schools will also lead to the preparation of books, and to greater attention to all other means of educating our children in the goods and truths of the Church.

The report concludes:

The last suggestion to which your Committee will now ask attention respects the establishment of New-Church schools. There are many towns and villages in which there are New-Church families enough to support a school; and, in all such cases, it is a duty of the first importance to establish schools, governed wholly by New-Church principles, schools in which the heavenly doctrines will be acknowledged and taught, and applied as the guides and tests of all actions.

All who have given due attention to the subject must be aware that our common schools inculcate many principles and tolerate many habits which are of very evil tendency.

The language and sentiments of this report show that Mr. Worcester was very much in earnest in his advocacy of New-Church education and of distinctive New-Church schools; they also show the general drift of New-Church thought and sentiment at that day.

A still earlier, perhaps the very earliest, expression of this kind of interest in the country, was the action of the Western Convention, at its very first meeting, Oct. 12, 1832. The Committee of Arrangements recommended as one of the subjects for the consideration of the meeting: "The proper mode of educating the rising generation." The subject was referred to a special Committee, which reported the next day. The report was written and submitted by M. G. Williams, a successful teacher, and one of the pioneers of New-Church education; later he was the first President of Urbana University.

The report emphasized the importance of educating the affections as well as the intellect; and urged that science should be taught in immediate application to the work of daily life. To quote the concluding paragraphs:

Hence it would appear that scientific instruction, to become truly efficient, must be united with agricultural and mechanical pursuits.

Your Committee are therefore of the opinion that an institution established on these principles, and connected with instruction in

the leading doctrines of the New Jerusalem, would prove a most valuable auxiliary in the dissemination of the truths of the New Church.

Your Committee would recommend the appointment of a committee to prepare a system in detail, and report at the next meeting.

Here we come to the idea of a *system* of New-Church education; and it is the idea of a complete system of New-Church education that the Hobart report embodies; and with this we return to the consideration of that report.

It appears from this rapid glance at our early educational movements, that the idea of educating the children within the Church, and the idea of establishing New-Church schools, had taken firm hold. Interest aroused naturally by the conditions themselves, and stimulated by very general discussion, found expression in a number of suggestive articles. Here the pioneer was Samuel Worcester, who in 1831 published a series of three articles on "Education of Children in the New Church," in the *New Jerusalem Magazine*. These were carefully prepared studies, and made a substantial contribution to the discussion of the principles of New-Church education. It is probable that this was the discussion which most impressed Mr. Hobart, and which led to the earnest advocacy of New-Church schools which he and others so zealously pursued; but perhaps a more immediate and direct stimulus was a communication by J. H. Wilkins in the *New Jerusalem Magazine* of August, 1833, which was followed by another in October. Mr. Wilkins gives an account of his recent visit to England and of the New-Church schools he found there, two in Manchester and one at Woodford, near London. These were, it seems, well endowed free schools, open to all children, but conducted according to New-Church principles, under New-Church auspices. These schools, especially "The New Jerusalem Free School" of London, exemplified the injunction, "Freely ye have received, freely give."

Let us recall that the Committee appointed at the conclusion of Mr. Hobart's address to the Association in 1836 made its report in due time, and that after "considerable

discussion" the report was recommitted. At the next meeting there was an oral report; and at the following meeting, May, 1837, there was no report, the Committee was discharged, and, on the motion of Warren Goddard, a Committee on a New-Church High School was appointed.

Mr. Goddard presented the report of this Committee on August 3, following. This report was printed by order of the Association at its February meeting, 1838. In it Mr. Goddard developed the idea of three grades of schools corresponding approximately to the ages of 7, 14 and 21. The first grade, the Primary School, was needed in every society; the second grade, the High School, would also be needed in every society, but for the time being, it would require the united aid of several societies. After the several societies were able to provide each a separate High School, they could all unite to support a school of the superior grade.

This scheme probably suggested the main features of Mr. Hobart's system.

With these object lessons, New-Church schools in England and in this country, before him, with well discussed New-Church educational principles in mind, with the educational needs and requirements of New-Church communities in view, Benjamin Hobart was in a position to give the matter serious thought, and to take the lead in the movement to establish New-Church schools.

It was the duty of the Committee on a New-Church High School to consider and report whether it would not be feasible for the New-Church societies in Massachusetts by united action to establish and maintain a High School. After the submission of its report by Mr. Goddard as above stated, the Committee was continued, but it made no further report; and at the second succeeding meeting of the Association it was discharged, at the same time that its report at the former meeting was ordered to be presented to the *New Jerusalem Magazine* for publication. It seems that further action on the subject of a High School was held in abeyance; but the appearance of the report in the March number of the *Magazine* for 1838 evidently aroused fresh interest and initiative, so that a new and definite step was considered.

Accordingly, at the meeting of the Association, May 3, 1838, two years almost to the day from the time when the first education committee was appointed, a new committee was chosen to prepare and present a plan for a High School. Benjamin Hobart, T. B. Hayward and Samuel Worcester were made this committee. On the second of August following Mr. Hobart submitted the report; it appeared in the *New Jerusalem Magazine* of September, 1838.

The report is distinctive and important in several particulars: it is a positive, direct and succinct statement of the reasons for New-Church education and New-Church schools; it is a good summary of previous discussion; it introduces for the first time the relation of the school system of the Church to the General Convention; it outlines a complete system of New-Church schools; and finally, it concludes with a definite plan for the immediate establishment of a High School, providing by resolution for the creation of a Standing School Committee and a Standing Board of Trustees, which would together constitute the "General Board of Education of the Association." These features make it the most important educational document in our early history. Let me quote some of the characteristic passages. Beginning with the second paragraph, we read:

> The subject of education has of late excited much attention in the New Church; we have had many able reports in regard to it, and much information has been elicited, and many weighty motives held out for our encouragement; but in no previous time has the proposition, as now, been committed, requiring a plan to be proposed for the establishment of a High School.
>
> In respect to the proposition for establishing such a school, your Committee are decidedly in the affirmative; they might not have been so clear, but for recent events. Since our last meeting, associations have been recognized by the General Convention, and provision has been made for their organization into a Church in a larger form. This places us on much higher ground than at our last meeting; it adds greatly to our duties; among them none are of greater importance than the education and moral instruction of our children. . . . The subject of a High School could not in so orderly a manner have been taken up before; there was no Mother Church in prospect for such an institution. The recent doings of

the General Convention in adopting "Rules of Order" has opened brighter and more encouraging prospects for the Church, and will be felt in nothing more than in the benefits which will result in extending and building up strictly New-Church schools.

Already, without concert or discussion, the interests of education seem to break in upon us; there are to be primary schools in the different societies, under their exclusive care and management, for the smaller children; a High School, or schools, under the care and management of district associations, for youth of a more advanced age; and a College or University under the care and management of the General Convention, for the higher branches of education. . . .

If such order in our system of schooling seems likely to take place, and your Committee can see no reason why it should not, what is the immediate obligation of this Association on the subject? . . . It seems that this Association is called upon to commence the work; and if their doings are successful, as no doubt they will be, it will have a powerful influence upon other Associations to lead them to establish similar schools. In the meantime, until their number shall justify such steps, our schools will be open for the youth, of proper age and qualifications, of all other New-Church societies and receivers of the doctrines.

And is not such a school most imperiously wanted at this time in the New Church? How can it be dispensed with much longer? What is to be done with our children of a more advanced age? Are they to be sent, after they have attended New-Church primary schools, to finish their education in schools of the old church? The thought cannot be tolerated for a moment. And the number to be provided for of this description increases daily, and forms, under Providence, one of the best hopes of the increase of the Church; and without some provision to go forward, they will be discouraged; they will feel the want of the advantages which those of their own age have in the old church, in which at the present period much is done to provide for and advance their education. But let there be a school of a higher order in the New Church, on exclusively New-Church principles, for the youth of both sexes, and there will be wrought an entire change in their views and feelings; they will see that you take an interest in their welfare; you will enlist their gratitude, and lay before them higher and better motives for exertion, relieve them from suspense and anxiety, and open the door for the formation among themselves of pleasing associations and kind feelings; but above all you will perform a duty which you owe to them, and which you are under the highest obligations to fulfil.

The report continues with a statement as to the particular task of the Committee, the plan for the establishment of a High School, and concludes with a set of resolutions, which would in effect have organized a school system for the Association, and for the Church at large. The resolutions are so admirable in substance and form, that I quote them in full.

Resolved, That it is expedient and necessary that a High School be established by this Association, and that it be under the care and management of the same.

Resolved, That a Standing School Committee be raised, consisting of four persons, whose duty it shall be to superintend the school, form rules for its instruction and government, and to decide upon the qualifications of the teachers, and the books to be used.

Resolved, That a Standing Board of Trustees be raised consisting of three persons, whose duty it shall be to take charge of and direct all the financial and business concerns of the school; to receive donations; to hold property in trust; and to carry into effect all orders and resolves of this Association relating to the pecuniary concern of the school.

Resolved, That the Standing School Committee and the Standing Board of Trustees be constituted a General Board of Education, on all such subjects as the Association may refer to them; and that either of the said committees may invite the other to meet and consult on all such subjects as they may propose; and that the Chairman of the School Committee shall be Chairman of the Board.

A thoughtful reading of this report gives rise to some interesting and important questions, and suggests lines of reflection which, in view of the educational situation which the Church now faces, it will be profitable for us to pursue at this time.

In the first place, we are curious to know why this scheme was not carried out, and what were the obstacles in the way. If we had access to the records of the discussions which went on at the time, we could doubtless get sufficiently full answers; but it is easy to see at a glance that the obstacles were serious. It would help us, if we knew the history of the schools then in actual operation, and could tell how it was that they all came to a rather speedy end. But apart from such intimate knowledge, looking at the situation from

the point of view of expert school requirements, we may safely assume that the New-Church communities of the day lacked school experience and school training, especially well trained and highly educated teachers. In fact, New-Church schools have suffered grievously in this respect all through our history. Then, too, it was natural, perhaps inevitable, that there should be a good deal of half-heartedness and doubt on the part of many. The Church was weak in numbers and in resources, as well as in experience. The best men among its members were educated in the schools about them, and some of them presumably had considerable difficulty in getting a clear and satisfactory idea of just what was meant by New-Church education, in the broad and comprehensive sense of the word. Such men would be disposed to be critical and distrustful of educational innovations and untried experiments. Under the circumstances, there was no doubt a lack of the complete unanimity needed for combined and sustained community action; even now difference of opinion as to educational policy is one of the greatest obstacles to the prosperity and usefulness of our New-Church schools. Another conflict of interest and sentiment was occasioned by the growth and extension of the public school system. It was easy and convenient to argue, especially in the face of New-Church weakness and dissension, that it was not only the best educational policy, but a public duty, to patronize and support the public schools. This, of course, would have been a form of begging the question, by assuming that New-Church education was not, and could not be made, superior to education in the public schools. If, however, the New-Church schools had been such as to demonstrate their superiority, then their benefit to the public would have made it a duty to support and improve them. These were no doubt some of the considerations which operated with more or less force to hinder and defeat the efforts to establish the Hobart system of New-Church schools at that time. But whatever the explanation, it is sad to relate that all the New-Church schools of that period came to their end within a decade.

An inviting, and I hope not unprofitable, suggestion con-

tained in the report may be brought out by the question, What would have been the effect upon the future of the Church, if the plan had been put in successful operation? We are on unsafe ground when we enter the field of prediction and prophesy; but it is hardly to be doubted that with a school system affording the young people of the Church the best educational advantages of the time, and systematic instruction in the doctrines and life in addition, there would have been an unparalleled development of the Church in numbers and power, and influence for good in the community. The task was difficult, no doubt, but not impossible. Faith aflame with zeal and enthusiasm, whole-souled devotion to a sacred and all-embracing cause, steadily developing educational intelligence and power,—all these in combination must have secured the individual and co-operative effort necessary for practical success. Picture the situation where each society, as it was formed, at once established a school, capable of taking care of children up to fourteen; and the societies of each association combined to establish a High School; and all the associations combined to establish a University. The system would have provided a means of developing the widest range of knowledge and the highest degree of New-Church intelligence; it would have united the young people of the Church, within the Church, into an organized body of students with common intellectual and spiritual interests and aims, up to the highest; it would have formed the whole body of the Church into an educational fellowship, covering all the interests of life. Under these circumstances, individuals, societies, associations, the whole body of the Church, would have grown in strength, in capacity, in fitness for their work; the increase would have been tenfold, fiftyfold, a hundredfold.

It may or may not be vain to pursue our fancies in this way, but the past has its lessons, and it is good for us to learn them. We have considered some of the difficulties which our pioneers in education faced, and we have had to confess that these difficulties were serious if not insuperable; but there are two more points which it may be worth our while to touch upon.

A glance at the records and the published essays of this early period leaves us with the impression that the leaders in the educational movements delayed too much in strong and direct affirmations of certain doctrines and principles, and neglected to push on in developing their educational philosophy in systematic detail; but this detailed development was an indispensable feature of their program, for without it progress came to a standstill. It is just here that our present task lies; we lack, to our great discouragement, a well-defined and thoroughly worked out educational doctrine and policy.

Another point of rather fatal significance is the attitude and policy of exclusiveness, hinted at on occasion in the records. It seemed to be the prevailing, if not unanimous, opinion that the schools should admit only the children of New-Church parents; and this was probably a sufficient reason why the schools languished and died. The principle of love to the neighbor and practical helpfulness should have made it seem incongruous with New-Church profession to exclude any who sought the benefits of a New-Church institution.

If the schools, however distinctively New-Church,—and the more distinctively New-Church the better,—had been the means of benefiting the community at large, and had thrown open their doors to all comers, they might have taken their place in the community as uniquely valuable public institutions, instead of being looked upon as hostile and unsocial. It may be that the open door policy would have made little practical difference, but, at least, it would have kept the schools in sympathetic relations with the public; it may be that it would have preserved them from extinction and made them permanent both for the Church and the world.

We have now considered the Hobart report in its historical setting, and from the point of view of its educational significance. We have seen that it may be taken as representing the culmination of interest and effort in the early period of our educational history; and we saw in it the

possibilities of an immensely beneficial movement for the Church.

We now pass to the fact that our educational problems lie not behind but in front of us. The task of endowing, supporting and developing our schools, calls us with imperative gravity and with ever more insistence; a New-Church system of education is still to be thought out and formulated. We need for complete success and assured progress an adequate body of educational doctrine and a systematized educational policy. The materials for the foundations are at hand in the Writings, and ready to be used for this purpose. We feel instinctively, as did our forefathers, the surpassing importance of a thorough and complete New-Church education; we feel sure at the outset that we should be familiar with our Doctrines, and be ready to apply them to the work of daily life. For most of us, perhaps for all of us, New-Church education means, to begin with, education in and through our Doctrines. This involves a comprehensive knowledge of the system, and a ready familiarity with the particulars. It should at least give the ability to read with a fair degree of understanding and appreciation both the Writings and the Bible. This is no ordinary achievement. The spiritual meaning of the Bible is for the most part an unexplored realm. Swedenborg's Writings are both extensive and profound. They have a place in history, they cover the fields of science, they lead to the higher planes of spiritual life and to all phases of practical life. New-Church education even limited to this view, considered merely as a preparation for reading Swedenborg and the Bible, includes, therefore, history, science, literature, moral and spiritual culture, and practical training in the religion of daily life. In fact, a New-Chuch curriculum would be a program of liberal studies; it would provide for the pursuit of all the principle branches of learning. These would be studied for their own sake as well as for practical purposes; and they would be studied in their latest stages of advancement, in the light of the best scholarship of the day. According to this ideal, education in and through the Doctrines, and edu-

cation in and through the liberal arts, would co-operate and coalesce. The Doctrines would be read and interpreted in the light of modern knowledge and intelligence, while modern life as well as modern science and philosophy would be studied and interpreted in the light of our Doctrines. The education would be liberal, but it would be liberal education inspired and informed with the new spirit of the Lord's Love and Wisdom. This new spirit is precisely what would make the education new and vitally adapted to the modern world; and such an education would adapt modern life to this new spirit.

The system of New-Church education, when we get it, will be revolutionary as well as reconstructive. First of all, it will revolutionize current ideas about marriage and the home; then it will revolutionize social relations, national and international; and finally, it will revolutionize business and industrial conditions. We are now witnessing revolutionary and reconstructive movements of various kinds, some of them perplexing, some alarming. More or less reconstruction is needed and inevitable. Our institutions have grown up under the action of forces that have not always been guided by enlightened views of the public interest and welfare. There is happily a growing disposition to modify our institutions and adapt them more nearly to the requirements of a public-spirited purpose. The principles and program of New-Church education would contribute immensely to the work of reconstruction on all lines; most directly and immediately to the work of reconstructing the current ideas, ideals, and methods of education itself.

The New Church is the greatest revolutionary force that has come into the world since the entrance of Christianity; and all the revolutionary and reconstructive forces of the New Church come through our doctrine that God is Love. This is in reality a new doctrine both from the metaphysical and the religious point of view. It is true that the *words* have been familiar from the beginning of Christianity; but their full significance has not been seen. Plato's doctrine of love would have helped the Church to understand the

spiritual meaning of its own language and life; but, as in so many other cases, Aristotle arrested the development of the Platonic doctrine by narrowing the conception of God to Divine Wisdom; and this conception was fastened on the Church by the powerful personalities of Augustine and Thomas Aquinas. Swedenborg restored to the Church and developed the full meaning of its central and characteristic doctrine.

The revolutionary and reconstructive force of this doctrine is obvious as soon as it is stated with some of its leading implications. In substance, the doctrine is that the Lord as God is universal, infinite Love; and especially in relation to men He is the Love of the whole human race: and it is this Love received as such by men that makes all the members of the human race sons of one Father, and brothers to one another; this is what we mean by affirming the Fatherhood of God and the brotherhood of man. In the light and the power of this fact of the Lord's love for the human race, all the conditions of human life will be regulated and reconstructed. The League of Free Nations as a means of expressing this love will reconstruct and revolutionize international relations. Within the several nations and communities, this love operating through mutual love will transform, reconstruct and revolutionize all our social, political and industrial relations. The source and center of all these relations is the home; the home is the effect of marriage, the union of one man and one woman in an imperishable life. "Conjugial Love," Swedenborg says repeatedly, "is the fundamental of all loves." Indeed, it exists inmostly in the Lord Himself as the complete union, the absolute oneness, of His Love and Wisdom. This union of love and wisdom in the Lord is imaged, and to a greater or less extent embodied, in the union of husband and wife. For this reason the Lord's love for men centers in the life of the married pair, and finds in marriage its fullest exercise and joy. Out of marriage love grows family love, and by extension mutual love between all members of the community, as the community becomes larger and larger. Love,

therefore, creates first the family, then the community. The largest community is the universal kingdom of men on earth and in heaven. The higher community is the Church, the community of the redeemed, of the regenerated and the regenerating. Nations, countries, states, cities, towns and even the country neighborhoods are all communities of various orders and kinds; and they are made communities by the power and the forces of love. The Lord's love is now working in the hearts of men to create an international community, embracing all the families, tribes and races of the earth. The fact of the creation and maintenance of communities by the operation of the Lord's love and wisdom in and through men is the supreme fact for the interests of education. The theory, method, and the practice of education has to do with adapting the individual to the community, and the community to the individual.

We are now occupying the New-Church point of view in education; and the distinctive principles of New-Church education proceed from this starting point. The first principle is simply the statement of the relation between the individual and the community in terms of mutual love; it is the highest interest of the community for its welfare and progress that every child born in it should be educated to the full extent of capacity; for in this way, and in this way alone, adequate preparation is made for the fullest reception and exercise of the Lord's love for men in and through mutual love. On the other hand, it is the highest duty of the individual to make the most of his opportunities to educate his God-given faculties for the largest place and the greatest use he can serve in the community. It follows directly that the community should provide every child full opportunity for complete education; and this means that it should provide free schools from kindergarten to university. Our public school system and state universities are a partial fulfilment of this requirement; but the education furnished is far from adequate.

In the light of the foregoing principles, the New Church should provide a system of education and educational insti-

tutions which would supply the deficiencies of the public schools and the universities. This would mean, both for the New Church and for the world, educational revolution and reconstruction. The New Church is a distinctive community, both religious and social; and like the larger community of which it is a constituent, its highest obligation to its members is to provide every child born in it a complete education. Only in this way can the community be preserved and maintained at its proper level of efficiency and usefulness. If our early schools had adopted this principle, they would have deserved success, for they would have made the best of their opportunities. In that case, we should now be enjoying the blessings of an educational system and of an educated New-Church community far beyond not merely our present status but our boldest imaginations.

The first step, therefore, in revolutionizing and reconstructing our educational policy, is to throw open the doors of such New-Church schools as we have to all comers free of charge. Our children should not be denied the opportunities for education by the accidents of birth and the freaks of fortune. The value of an educated life is incalculable, and no educated life should be lost by the neglect of the New-Church community.

But free schools must be supported by the community; and this leads us to the next step,—the adequate endowment of our schools. This requires a further revolution and reconstruction of our educational ideas and our school policy. The obligation to provide every child born in the Church the opportunities for a complete New-Church education, is to be met only by endowing our schools adequately; then would follow the organization of faculties and the construction of a New-Church curriculum. Further revolutionary and reconstructive steps need to be taken in the development of a teaching force, and of an educational ideal. Immediate revolution and reconstruction are needed in the teaching of English; the ideal here is that every one who passes through the schools should read, write and speak the English language as well as his educated abilities enable

him. At no point is our present education so lamentably short of due performance as in this respect; our schools as they are hardly make a pretense of approaching this ideal. The same may be fairly said of every subject in the curriculum; and this state of things indicates the work that lies ahead of New-Church education.

LEWIS F. HITE.

RELIGION IN FAIRY TALES.

By Miss Katharine Pyle.

THE subject of Fairy Tales seems a light and trivial one to take up seriously. And yet when one considers the fact that many common fairy tales have lasted for generations almost unchanged in form, and that some of them can be traced so far back that their origin is lost in the mists of antiquity, one may feel that the subject is not perhaps as trivial as it at first seems. They must be of some vital use to the human race, or why should they be preserved as they are? What is the reason that these seemingly simple stories should have endured, when other writings which are wise, learned, and full of knowledge and abstruse reasoning, have been soon overleaped and forgotten? A few names still shine out on us with a dimmed brilliance from the past; Shakespeare perhaps pre-eminently for English-speaking people; but even the great Shakespeare, with all his deep and inspired understanding of human motives and actions, commands but a meagre audience compared to the countless thousands who, for generation after generation, have listened enthralled to these so-called nursery tales.

There is some reason, too, why the same tales should so often be found, with but slight variations, among so many different races, north, south, east and west. Some philologists have argued from this fact an original oneness of the human race; that far back in the beginnings of the world, these stories were told by our first parents to their children, and by them handed down to their children and their children's children; and that as the people multiplied and divided into different races and nations and spread over the globe, they carried these tales with them, changing their original structure only enough to fit them to the changing

habits and thoughts of the people. Still this does not answer the question why these fairy tales should have endured rather than stories of more important subjects.

Other philologists argue that these stories are all sun-myths; and this might account for the sameness of the stories among so many different nations. For throughout the length and breadth of the world the sun sends out its rays, and accomplishes its work according to the same laws of heavenly order. In the same manner throughout the world the evil powers of darkness flee before the powers of light, and the heat of summer rescues the princess earth from the bonds of the cruel cold of winter. Very beautifully, in many of these tales, can the sun-myths be traced out even to the slightest detail. And why should not this be possible; that is, if the theory of these tales being sun-myths is followed back still further to what may well seem to New-Church reasoning the logical source,—the Lord as typified by the sun?

In those earliest times, the Golden Age, as we well know, the science of correspondence was an open book to the ancient peoples; an open book written in type so clear that he who ran might read. They walked and talked and lived with angels. The material world around them in all its forms was the shape and clothing of spiritual truths and affections. They saw trees and flowers, birds, animals, streams and mountains, not as forms of dead matter, but with spiritual life and meaning shining through them; and over all, producing all, the sun that corresponded to the sun of the spiritual world, the proceeding forth of the love and wisdom of God. Sun-myths indeed the tales may well be, written, by correspondence, about the very Divine Himself, about His heavens, and the wondrous workings of His spiritual laws. No wonder, if this be true, that they have endured in all essential details, ever since mankind first formed their thoughts in sequence, and that they may well endure as long as there are simple and childlike souls to receive them, and, all unknowingly, be enriched by the sacred truths enfolded in them. And if angels think by correspon-

dences with our words, our thoughts, and even our sometimes illogical sequences of thoughts, how great must be their delight when we present before them, from a sphere of childlike innocence, these sequences of gorgeously shining correspondential truths.

I have not the knowledge to follow out or unravel the correspondences throughout these stories; but some there are so simple that any one may understand them.

There are three brothers, the sons sometimes of a king, sometimes of a merchant, sometimes of a poor peasant. The two elder brothers are stout, clever lads, quite able to make their own way in the world, as are always the natural and spiritual degrees in man; but the third, the celestial, does little but sit beside the fire and warm his toes, and every one knows he is nothing but a simpleton. But when the older brothers set out to rescue the princess, and fail for all their self-derived intelligence, it is the simpleton who rescues her from the power of evil.

Sometimes the elder brothers by force or guile take the princess from the simpleton for awhile. But the affections know their true mate of truth. She does nothing but sit and weep until her true love re-appears; and she knows him shining through his beggar's rags, and is filled with joy. Then follows the heavenly marriage, and "they live happy forever after."

The tasks set the hero are almost always three or seven. If the tasks are two or four or five or six, we think it a perversion from the original form, and feel a vague dissatisfaction with the tale. It has somehow slipped from the proper correspondence.

The maiden with her twelve or seven brothers who have been turned into swans or ravens, according to different versions, weaves for them unbroken garments that restore them to their human form.

These are but one or two of the most evident correspondences; but any one who chooses to follow the clue can find this law working out through the tales with marvellous uniformity and beauty.

And so perhaps, after all, these tales are neither foolish nor useless things, but precious forms of spiritual truth well worth preserving, and repeating to every generation of children, not once nor twice, but over and over and over again, that they may preserve them in their hearts, and carry them with them through life as heavenly remains.

KATHARINE PYLE.

EDITORIAL DEPARTMENT

THEOLOGICAL RECONSTRUCTION.

THE word Reconstruction is the symbol of the hour; it sounds a note which reverberates throughout the world. Events of stupendous import have been coming so rapidly that thoughtful men everywhere are holding their breath in anticipation of the next move. Enormous energies, industrial and political and moral, have developed such momentum that the wisest statesmen are anxiously striving to comprehend them and direct them.

When we survey the agitated field of the world's life today, and try to mark the direction which the various currents of events are taking, it seems clear that the *movement towards democracy* is all-embracing, and on the political level all-important. The example and influence of the United States have aroused all nations to more confident democratic action; the glorious vindication of democracy in the life and death struggle fought to a triumphant finish through unparalleled stress and strain, by the French people especially, has electrified and vitalized the world's faith in democratic stability and efficiency; the precipitous downfall of imperial thrones and crowned heads and the birth of new nations opens the way for a world-wide federation of democratic peoples, and for the reconstruction of international polity. The autocratic and predatory state will disappear in the community of nations bound together by common ideals, common laws, and common interests; jealousy, suspicion, and hostility, will give place to mutual respect and mutual helpfulness; the world of nations will be made one in the Christian spirit of love to the Lord and to the neighbor.

But the price of democratic liberty and life is ceaseless

watchfulness and struggle. Within the democratic movement of nations is the *democratic movement of the masses.* The repressed and oppressed classes are feeling their burden, and they are surging upward and onward to more light and freedom and power. Herein lies the danger to democracy, to social order, and to civilized institutions. The development of class consciousness and class interests threatens to divide the social body, and to precipitate class conflicts. We see in Russia the ominous combination of soldiers and workmen; and wider observation shows that the conditions for this combination exist throughout the world, especially in highly organized industrial communities. This uprising of a section of the industrial classes, and the revolutionary purpose with which they are actuated, must lead to inevitable readjustment and *reconstruction,* if not to the overthrow, of the present industrial order. The cruel distinction between the wage-earning class and the wage-paying class must be softened or obliterated, and the relations between the two classes readjusted to conform to economic fact and social justice. The part which the public plays in the creation of both wages and profits must be taken into account, and the distribution of wages and profits arranged accordingly. From this point of view, *the public pays both for the management and for the various grades of subordinate labor;* and the question of economic and social justice is, whether there is a fair distribution of wages between manager and subordinate. This is a public question, because it is the public that employs both manager and subordinate; and so it is a question as to which the public has both the right and the power to execute judgment and justice; a question that must be decided on the basis of public benefit and use.

The use of the individual to the social body and the use of the social body to the individual should indeed be a controlling principle in determining economic and social justice; but a still higher consideration is the use of the social body to the Lord in carrying out His purposes through and for humanity. This purpose is to establish the widest and fullest possible love and wisdom in human life, individual and social. In the light and warmth of this purpose antagonism between nations and

classes must give way to mutual love and helpfulness. All individuals and all classes must become servants to the public; and the public, local and international, must serve the Lord.

One of the outstanding features of modern life is the sudden enlargement of the public; for the means of communication and the facilities for transportation are so wonderfully enlarged that for the individual and his immediate community the public has become *world-wide;* the products of farm and factory are distributed the world over, so that each and every farmer and manufacturer is supported in his work and for his work *orbi terrarum,* by the peoples of the whole earth; his prices and his profits are determined by the community of the world. What does this mean for the readjustment and reconstruction of the world's industrial and commercial life? It means industrial and commercial freedom. It means that industrial and commercial life are parts of a larger whole, and that they must be made to fit into and serve that whole. Reconstruction must be guided by the fact that all individuals, all separate communities, all nations and countries, are bound by mutual relations; the elemental facts are, that the modern world is made one by mutual understandings and mutual agreements, by common laws and common interests, by mutual exchange of ideas and of commodities, and by mutual helpfulness; these are all opportunities and ways for expressing mutual love. In such a world-community there is no place for self-seeking individuals, self-seeking classes, or self-seeking nations. The free and happy life of such a world-community depends on shutting out most resolutely all occasions of jealousy, rivalry, enmity, and conflict; all intercourse, social and commercial, should be free and helpful; all hurtful and hostile restraints should be removed.

The recognition by the world-community of common dependence upon the Lord must be *organically embodied* in any worthy program of social and political reconstruction. This demand, as we have interpreted it, means the removal of autocratic, predatory states; it means the removal of antagonistic industrial classes; and it means the removal of restrictions upon the free interchange of ideas and of commodities.

These are some of the reconstructive measures that must be carried out in further democratizing the world; they are fundamental and they are inevitable. But the future of democracy itself is in jeopardy. On the one hand and from below, the struggling masses are threatening a revolutionary overthrow of the existing industrial and social order; on the other hand and from above, the plutocratic forces of the world are concentrating to extend their control of exploiting agencies and of the instruments of organized human life. Between these two hostile groups and in the face of them, democracy must advance; the domination of either would imperil our civilization and our Christian religion. To escape the ruin which this situation forecasts, other reconstructive measures are called for.

Suppose the League of Free and Friendly Nations established, and conflicting class interests adjusted or extinguished; and suppose our institutions modified and reconstructed to conform to these conditions. The success of democracy would still depend upon the virtue and intelligence of the individuals, as well as upon the institutions, of the community. The task of regulating individual and group behavior would remain and persist; and reconstruction would have to extend to private life, to the social and moral life of individuals. New views of the relation of the individual to the community would have to be formed and put into effect.

It is a fact that the conditions of social, mental, and spiritual contact are not sufficiently taken into account in our plans and measures for reconstruction. A much deeper insight into these conditions is needed. The very words "private" and "individual" are misleading. There is really no such thing as private or individual life, at least in the social body; for in so far as our inner life is expressed in motive, purpose, speech, and act, it becomes a matter of social and public concern. Our attitudes towards people, our feelings and opinions about them, are inevitably reflected and expressed in our speech and behavior. If A speaks to B about C, he will convey not merely by his words but by his tone and manner his impressions, and his feelings and opinions; and when B next meets C, the

impressions so received will affect his tone and manner, if not his words. Thus the influence, whether friendly or malevolent, extends from person to person until the whole community becomes more or less involved. This feature and consequence of our social contact and intercommunication is far too much overlooked in our religion and our morality. When once the relation of the individual to the community from this point of view is fully comprehended, current notions about personal freedom will have to be revolutionized, fundamentally reconstructed; for in the light of this point of view it is seen that the individual is responsible to the community not merely directly for his conduct, but indirectly for his ideas, opinions, sentiments, and even for his most intimate thoughts and feelings; in the social, psychological, and spiritual community, these are not merely private matters, for they vitally and inevitably affect the public life. In all this we are but calling attention in a very specific way to the well known insistence that morality and religion are vitally involved in the public welfare.

It follows that reconstructive principles and measures cannot be limited to public institutions; but must extend to the inner sources of conduct, both private and public; and must take in institutions more fundamental than political and economic arrangements. In this field and of the first importance are the reconstruction of our home life, and—involved in this and growing out of it—the reconstruction of our educational aims and methods.

It would be rash prophecy to attempt to forecast the various directions of the reconstructive forces now in operation throughout the world; but the indications are that national and class movements are acquiring such momentum that they must work enormous transformations.

One of the most alarming of the class movements of the day is the feministic agitation. In the extremes of wealth and poverty, there are considerable groups of women that are becoming class conscious; and they are setting themselves more or less definitely against tradition, and against existing institutions, in particular against the institution of marriage.

This is not the occasion to look into the causes and consequences of such an attitude; it is obvious that to make women a separate class with different and conflicting interests from the class of men, especially a self-seeking and hostile class, is unnatural, and destructive of the most vital interests of humanity, the interests that center in the home. The impulses of a naturalistic and individualistic philosophy, the exigencies of industrial life, the stress and strain of the struggle to gain and maintain social position, the all-pervasive moral and religious rebellion so characteristic of our age, the incitements of the world, the flesh, and the devil, are driving multitudes of both men and women away from domestic life and its obligations to the pursuit of individual and self-centered ends. This drift is, of course, subject to a very complex set of spiritual, moral, and psychological conditions, and will, in a measure, be directed by these conditions; but clearer light and a firm adherence to true principles are needed to avert disaster. It is inevitable that the processes of reconstruction now at work will reach deep down into these conditions and into the very heart of domestic life, and work changes, for better or for worse, which in the light of today we cannot foresee. But whatever the outcome, however human institutions and human perversities may divert and corrupt the stream of life, one thing is certain. Divine Providence is supremely concerned with the quality of marriage and the fate of the home. The finest and highest qualities of the Lord's love and wisdom operate in the marriage union to produce the perfect type of human life, and to build up the family and the home. And so the impending reconstruction not only of domestic life but of the whole range of community life, must, if wisely directed, proceed on the basis of marriage as a spiritual and eternal union, and on the basis of the family as the social unit. The alternative is disorder and destruction.

We have now reached the center from which all well directed reconstructive efforts must take their course. The controlling idea and principle which has up to this point directed our line of thought has been brotherly love; it is this which would cement a league of nations and make war in-

tolerable and unthinkable; it is this which would bring antagonistic classes into harmonious and well-ordered community life; it is this which would free industry, the production and exchange of commodities, from artificial burdens. It is the spirit and the principle of brotherly love that must move and control all reconstructive effort; the real exercise of brotherly love will transform the world into an actually existing universal brotherhood. But universal brotherhood implies universal Fatherhood; indeed, the consciousness of universal Fatherhood is needed to create the full sense of universal brotherhood. All reconstructive measures, therefore, must have in view not only the nature of men as brothers, but the nature of God as the Father of all. Belief in God and knowledge of God must operate in the lives of men to make them brothers, and to work the transformations needed in individuals and in communities.

It is an ominous fact, tragic and dreadful in its consequences, that belief in God is wavering in all classes,—from theological schools and pulpits, from universities and platforms, to the revolutionary masses which are threatening the world's peace and casting fear into the hearts of men for the safety of their lives and possessions. The question whether God exists or not is pressing; and if He exists, what difference does it make? These are the deepest and most disturbing questions of the hour. They cannot be answered by shutting our eyes to them, and repelling the questioners. They are not merely theological questions, they are practical questions. The fate of the Christian religion and of our civilization depends upon the answers.

The outcome of reconstructive efforts will depend above all upon the acknowledgment of God, and upon a practical belief in His direction and control of the affairs of men. No doubt there are many *ideas* of God current among religious people; and there is, without doubt, more or less practical belief in Divine Providence; but we see in the origin of the hideous war out of which we have just emerged, how some at least of the ideas may be perverted, and how practical belief in God may be virtually abandoned. It is, moreover, a matter

of common observation that the ordinary ideas of God are woefully ineffective in the practical life, not to speak of the intellectual life, of men; and yet the idea of God when held in earnest qualifies the whole life, and makes it to be truly religious. For this reason it is a matter of the first importance, in view of the present world conditions, that the idea of God should be made as definite and as efficacious as possible. Here is where the work of reconstruction is supremely needed.

The reconstruction of the prevailing ideas of God must begin first of all with the acknowledgment of the Lord Jesus Christ glorified as the one only God. This involves the abandonment of traditional ideas whether trinitarian or unitarian; and it further enables us to seek for the whole meaning of the word God in the person of the glorified Jesus. The biblical, historical, and spiritual grounds for this position need not be cited here; but it may be said with confidence that Christian history and Christian experience fully substantiate the belief in Christ as God. It is important to add, however, that Christian history and Christian experience need to be re-interpreted in order that this belief may be raised to the level of rational apprehension.

This re-interpretation and the reconstruction of the idea of God are parts of a new theology and a new metaphysics; they follow from the doctrine that God is Love. Swedenborg's Philosophy of Love enables us to interpret this doctrine anew. The deepest and most complete analysis of experience finds Love to be the Ultimate Reality. Experience as we most intimately know it, as each one of us knows it in his own personal life, is through and through the experience of love; it is love that feels and thinks and knows; it is love that moves and plans and acts; it is love that is the I and the Me. All the various qualities, functions, activities, and powers of life are the modes and developments of love. All this amounts to saying that *the man is love, and love is the man.* This gives us the reconstructed idea of man, and is the first step towards reconstructing the idea of God. Professor James notes in his "Principles of Psychology" that states of consciousness tend to the personal form; this is one way of saying that love is

personal in form, or that the person is love. Now if man is love, and love is man, then perfect man would be perfect love, and perfect love would be perfect man; but perfect love is God; and, love being man, God is perfect man and perfect man is God. Herewith we have the second step in reconstructing the idea of God. To think of the Lord as the glorified, perfect, Man, is to get the truly Christian thought of God; and it relieves our New-Church thought of the traditional logical and metaphysical God-Man puzzle, which as the view has been requires the reconciliation and union of two separate and contradictory natures, the infinite nature of God and the finite nature of man. It is this puzzle that forces from some modern theologians and philosophers the emphatic denial of the doctrine that Christ is God, on the ground that it is absurd. On the other hand, the modern analysis of experience in the case of such philosophers as James, Royce, and Bergson, is a measurable approach to the conclusion that experience is love, and that it is human in type. We may say, then, that in its furthest advances modern philosophy supports the idea of God as Man; and this is really in agreement with the traditional thought of God as personal. But here again some lines of modern philosophical and theological speculation are decidedly at odds with this doctrine. God is conceived, in these quarters, as ultimate reality, the universal, the absolute, the infinite, and in general the highest mode of being and the source of all else. This view is akin to pantheism, and tends to make the idea of God identical with the idea of the impersonal substance and energy of the universe. But at best this way of thinking of God makes Him so remote, so little in touch with the actual life of the world and of men, that His existence is felt to be a matter of no practical consequence. In apparent re-action against this view, certain efforts have been made of late to represent God as finite. Professor William James insisted that as a matter of fact Christians and people generally think of and worship God as finite; and it is maintained that a finite God is more approachable, more helpful, and more capable of being a proper object of love and worship. Mr. H. G. Wells has recently championed this view. He goes so far as

to urge that this brings God within the range of our sympathies as a fellow participant in our moral struggles and as a sharer in the doubtfulness of the outcome. This is obviously lame ethics as well as lame theology. Ethics demands a definite, actually existing, and attainable ideal; and theology demands an all-sufficient and sure helper and supporter. The controversy here in point calls attention to the fact that the two ideas have been held confusedly in the minds of Christians; in so far as Christ has been worshipped as God, He has been thought of as finite, while God the Father has been thought of as infinite. In one sense it may be said that the idea of a finite God makes God more human, but in another and a more important and higher sense it makes Him less than human, less than the full and completed type of humanity, less than the Glorified Human of our New-Church doctrine. The reconstructed thought of God must see in Him the fulfillment of all our ideals, and must give absolute security in the pursuit of them; both ethics and religion demand this. These demands are fully met in our doctrine of "The Divine Humanity," and in our doctrine that God is the very and only Man, in the full sense of the word. Whatever difficulties, logical, metaphysical, or psychological, inhere in our doctrine of the Lord's glorification, they are matters of detail rather than of principle. The Christian ideal of regeneration, involving complete moral, intellectual, and spiritual development, furnishes us with the type of experience which we think to have been made Divinely perfect in the Lord's glorification; in Him Divine Love with its wisdom and power was admitted, and lived in the human, and the human love was raised to complete union with the Divine Love. We are able therefore to see in the glorified Jesus not a finite God, but the one only Divine Love, Wisdom, and Power.

This completes in general statement the reconstructed idea of God, which we set out to formulate. The basis of the reconstruction is love, and the interpretation of experience as love; love is ultimate reality, love is man, love is God; God is Man; the glorified Jesus is God-Man.

The revolutionary character and the reconstructive force of

this interpretation is due to Swedenborg's unique insight into the nature of love and into the traditional idea of God as personal. For the first time in history, he made the statement that he "who thinks of God from person only, and not from essence, thinks materially" (Apocalypse Revealed, n. 611). This statement marks the distinction between two opposite ways of thinking about God; the one from person, the other from essence, from His essence as Love; the one is to think materially, the other spiritually. The great lesson which Swedenborg teaches mankind with the newness and completeness of revelation is, how to think spiritually. The lesson has been poorly learned as yet; but the future of our Christian religion and of our Christian civilization depends upon learning this lesson more and more fully. The first step in learning the lesson is to get a real insight into the nature of love; the development of this insight leads to a new metaphysics and a new theology, the theology sketched above in bare outline.

To appreciate the revolution in thought made by Swedenborg's Doctrine of Love, we have only to glance backward over the course of theological discussion to the time of Aristotle. Thomas Aquinas, Anselm, Augustine, and the rest, all held Aristotle's idea that God is Divine Wisdom; and, following Aristotle, that the highest state of human attainment is *contemplation* of the Divine truth. There were some who strove to break away from this view and make love central; notably, Plotinus, Scotus Erigena, Duns Scotus, and Meister Eckhart. But the stream of Christian tradition was steadily directed by Aristotle's doctrine; as a consequence, Christian thought has constantly tended towards intellecticism, and to conceive God as in essence wisdom. Swedenborg broke this tradition sharply and radically. He made wisdom a function of love, and made love the essence of life and of God. The effect of this was a complete reversal of the movement of thought. The movement of knowledge to the attainment of wisdom was through analysis of bodies and concepts; and this led in direction and in fact to a perfectly empty universe of mere positions in space. Thought of love, on the other hand, leads through a knowledge of qualities, changes, movement,

the activities and functions of life, to a universe of infinite wealth and variety. The contrast is that between a material universe of bodies reducible to points and positions, and a spiritual world of infinite love, wisdom, and operation. The philosophy of love brings the thought back to the world of the senses, the affections, and the perceptions, the perceptions of the spirit; to loving, wise, active, persons and agents.

It is, of course, obviously true that neither Christian thought nor common knowledge has been at any time wholly estranged from the vision of love, whether in man or in God. The Christian devotion to the person of Christ has always been touched with measureless love. But it remained for Swedenborg to declare for the first time that the Lord *is* love for the whole human race, and as such He is the Creator, Preserver, and the Guide of men. The transition in thought from Creator and Preserver to Redeemer and Savior is the problem of the ages, and has been the stumbling block of Christian theology from the beginning. The philosophy of love makes this transition direct and intelligible.

The created universe is the object, the expression, and the act of Infinite Love; the human race is the object, the expression, and the act of Divine Love for men. As long as men live in the Divine order, the Lord's love for them is fully expressed in the act of creating and preserving and blessing; but when they disobey, transgress, and pervert, then His love takes on a new and added character, the character of *Mercy,* and He becomes their Redeemer and Savior. At the appointed time, and when the condition of men made it necessary, this Divine Love of redeeming and saving men came into the world of humanity by birth from a virgin; and as the child, the boy, and the man Jesus, worked out in man and among men the full purpose of the love. The love remains the same; the change is in men. The new quality called forth by the change in men, namely, Divine *Mercy,* is the Divine love of fallen, wayward, rebellious, helpless, hopeless men. The Lord as the Divine Love of saving men made known and declared anew the Father, the Creative Love which was in and one with the Love of Saving. The qualities, the wisdom and the power, of this Divine Love

of creating and saving, the man Jesus, with His growth from child to completed manhood, gradually took into His human life, His life of will, thought, and act, until in the end the human love became one with the Divine Love, from which and in which it existed. And we may now look to the Lord as the Divine Man, Creator, Savior, and Regenerator.

Here we have an interpretation of the Incarnation and Glorification in terms of love. In the light of this interpretation, the difficulty of separate persons disappears; we have one Love, one Man, the Divine Man, in whom the human type of experience, as we immediately and reflectively know it, is perfected in all its qualities, capacities, and possibilities. He is the object of our worship, the Source of our life, the Substance of our being. He is the Love from which we live, the Wisdom in the light of which we see, the Power from which we act. He it is in whom and from whom we live, move, and have our being.

The theology here set forth imposes upon us an obligation which we cannot avoid, and which we ought to fulfill in the clear light of the privileges and the possibilities of our nature and position as men. As men, we are forms and functions of love; and the love of which we are forms and functions is the love of the created universe, and especially of the community of men. The Lord is Infinite Love. He is Love for the created universe as a whole, for the community of men as a whole, for pairs in the marriage union, and for each individual man. His love for every man is received in and by each, in ever greater measure according to his growth and development; but still always in finite measure. Man's love for the created universe may continually enlarge, as knowledge increases without end; so his love for men. Every man receives the Lord as Divine Love, Wisdom, and Power by the very fact of his existence, by the very fact of living. As to this he has no choice; his only choice lies in the direction he gives to what he receives, the use he makes of it. As to this fact of reception, all created beings are in the same case, the mode and degree of reception being determined by the nature and constitution of the subject. In man alone the exercise of choice puts the

quality and degree of reception at his disposal, so that he may either direct the course of life to its appropriate end, or he may pervert it to his own arbitrary and contrary ends. Man's glory consists in the capacity to choose higher qualities and greater fullness of life in endless progress.

From this point, there is opened up an immense and exhaustless field of improvement, and of reconstruction. In view of the perversions of human nature and conduct, the habits and the institutions of life, private and public, are in constant need of re-adjustment, of reconstruction, to conform to the demands of an ever fuller love and light. When from this point of view we look out upon the world and face the conditions of human struggle, conflict, misery, and try to realize the aspirations and possibilities of men, we should begin to feel the impulses of the Divine Human Love which our theology enables us in some measure to comprehend. In the spirit of this Love we should ask, What are we to do for the poverty and wretchedness, the untold hardships and despair, of so many millions of our fellow men; what are we to do to extinguish the fires of personal and class hatreds and conflicts, and bring in the Love which would make the world one in spirit and in effort, in the effort to establish peace and freedom and plenty upon the earth?

One thing is plain and imperative; the first step is to change and reconstruct our habits and institutions in so far as they are obstructions to the flow of this Love into the life of men and of the world. Let us recall our idea of God, and keep it ever in mind. Let us think of the Lord as Creative and Saving Love, the Love which with its Wisdom and Power operates in us and through us to accomplish its purposes. In the spirit and light and power of this Love, let us try to do our work in the world. The Lord's love for each and every man is the love of all men in and through him; but man's capacities for receiving this love must be enlarged; his faculties must be educated, trained, developed, and exercised. The real man, the man in his fullness and completeness, is the married pair; it is in the marriage union that the highest and richest blessings of life are bestowed; it is for union in marriage that individual

men and women are created; and it is in marriage love that the Lord begins to build up a blessed community of men. The one all-comprehensive and final purpose of the Divine Love is to make complete men of married pairs. Out of marriage love grow parental and filial love; and out of these grows mutual love, which by extension becomes neighborly love. With these we have the community, extending by successive enlargements and combination to the community of mankind. This vast and complicated community of men is but the life of love, the revelation and the expression of the nature of God. Our theology is but the systematic arrangement of our thoughts about God as the Divine Human,—the Divine as Human and the Human as Divine; and about the Life of this Divine Human in the community of men. In the love and the light of this God we must proceed with the further reconstruction of our theology as it carries us forward to God's life in men. God as Love for men in men is working for the completeness of human life both in the individual and in the community. It is our part to interpret this love and to work out its purposes. We must form ideas and ideals of the completeness the love is in the effort to create; and with these ideas and ideals we must direct the course of the love.

To begin with the relation of individual and community, the individual will devote himself to making the life of the community complete; and the community will devote itself to making the life of the individual complete. This calls for the complete education of the individual, and for the best ordering of the community. The individual will make use of every opportunity to educate all his capacities and powers to the highest degree; and the community will provide every available opportunity for the education of every individual to the full extent of his capabilities. In view of actual conditions this latter requirement calls for the freest possible access to schools from lowest to highest. No person should be precluded by the accidents of birth or fortune from the most complete education he is capable of receiving; just as Divine Love is given freely in and for use. This means reconstruction of our educational ideas, ideals,

systems, methods, and institutions; it means more and better teachers of all grades, more and better schools of all grades, and more money for educational purposes. With better and higher universal education, reconstruction of personal and community life would follow.

In the meantime reconstruction of all grades and departments of life must proceed with existing conditions, and continue until more enlightenment, more of the light and power of Love, shall have brought us to the completeness which it is the purpose of Love to achieve. We have two supreme aids in accomplishing this purpose: the Bible; and the doctrines of the New Church. These are both Doctrines of Love. With these we have the chosen means for interpreting the love we are created to receive and use.

LEWIS F. HITE.

GETTING THE WORLD TO WORK.

A YEAR ago most of us felt that, if the war could only be brought to the right kind of an end, our troubles in life would be over. With victory assured, with our dear liberties and the lives of our loved ones freed from the barbaric peril, it seemed as though existence would take on almost a millennial tinge. With peace, we thought content and happiness would come to us and to our neighbors.

While it would hardly be fair to say that the result has been the opposite of our expectations, still they have fallen terribly far short of realization. Instead of being happy and contented, the nation is filled with such general discontent as we have scarcely, if ever, seen before. The Hun is defeated, for the time being at least; but in the high cost of living society has another enemy which is almost more dangerous than he—an enemy which, if it is not checked, may bring about an internal revolution that will be more destructive than even a foreign invasion would have been.

Why has the price of the necessities of life risen to such an appalling height as that at which it stands to-day? All sorts

of explanation are offered. The socialist is sure that it is the natural result of the capitalistic system. The employer, with equal sincerity, lays the blame upon the unreasonable demands of labor. The politician talks of profiteering, and thinks he can set the matter right if given a free hand in legislation. Economists bewail the results of currency inflation, and in some instances see a panacea in basing the dollar upon a labor rather than a gold standard.

Without attempting to criticize any of these explanations,—indeed, admitting that there is probably a modicum of truth in each of them,—the man with no preconceived notions and no political axe to grind is inclined to feel that the real explanation is at once simpler and more fundamental than any of them. If, in a community on the proverbial desert island, the farmer, the shoemaker, the tailor, and the carpenter suspend business for a period of years, and devote their energies to killing one another—or, if we prefer a more exact analogy, to warding off the attack of a horde of maddened savages,—obviously the supply of food and shoes and clothing and houses will run short, and people who are fortunate enough to possess a surplus of these things (if any such there be) will be induced to part with it with ever-increasing difficulty. And just as obviously, the only way to set the situation right will be for the farmer, the shoemaker, the tailor and the carpenter to work extra hard—to put in overtime, if necessary, until the shortage is caught up with. And if, instead of a desert island, you have a desert planet—a planet, at any rate, entirely isolated from all sources of supply except what it contains within its own boundaries,—the situation and the solution remain the same. In order to save civilization from the peril which confronted it, the first step was to beat the Germans. The second, not less necessary, is to get the world back to work again.

It seems to us, then, that there are no more important questions before public-spirited men and women to-day—and when we say "public-spirited men and women," we might as well say "the Church"— than these:

Why do men nowadays seem unwilling to work, or at any rate to work as hard and as well as in the past?

What can be done to help them to change their minds before starvation and ruin descend upon us all?

First of all, then, why does the average man to-day apparently regard work as a hateful thing, of which he will do only as little as he can, and for as great a return as he can get? The obvious answer would be, "Natural human laziness"; but we do not believe that really meets the situation. Most men are naturally lazy some of the time, and some men are naturally lazy all the time. But we believe that this last class is made up chiefly of the vicious or the sick, and that activity is as natural to a normal, healthy man as it is to a normal, healthy child, or even to an animal. How few men there are who spend what they call their leisure time in doing nothing, compared with the number who employ it at "working around the house," raising a garden, or at some more or less strenuous form of outdoor sport. No! If the average man does not want to work, it is not because he is lazy, but because, for one of several reasons which we shall try to summarize, he is not interested in his work.

In the first place, a great many men are unable to take a consistent interest in their work because of abnormal nervous conditions following war experiences. The nervous malady we know as "shell shock" is only the extreme form of a condition which was shared to some extent by practically all the men in military service, and especially by those who went overseas. It seemed to us that we met hardly a man in France who was in what could be called a normal state of mind. And settling down to a routine existence will be difficult for all of us—more difficult than any one who has not been through the same experience can realize.

But there are other reasons for a lack of interest in work with which the war has little to do, and which all workers to-day are more or less inclined to share. First of these is what we will call "the feeling of exploitation." Rightly or wrongly, the average worker to-day has come or has been led to feel that he is not getting a fair share of the profits of his labor. And the most elementary psychology will show us how the sense of injury arising from this feeling is associated with

the work itself, and tends to make that distasteful even where it would not otherwise be so.

Another reason for a dislike for work is the monotony and apparent meaninglessness of many individual tasks under the modern systems of manufacture. How can a rational human being be expected to take an interest in performing a single mechanical operation day in and day out, especially if, as often happens, he does not even know its bearing upon the finished product.

Still another factor in the situation is the poor adaptation of the individual to the task he has to perform. Not only do our young people receive little intelligent help in choosing a vocation, but the choice of work is hedged about with artificial restrictions of caste and so on, so that an individual of a certain class is practically limited to a few narrow occupations, from which there is no escape. Think, for example, of the number of young women who would be happy in the duties of home-making if domestic service had the same social standing as, say, painting pictures.

Finally, and most deeply of all, we think the lack of a desire to work is due to the absence of a moral or idealistic incentive. Yet the appeal to an ideal is the most powerful that can be made to men and women of our race, as has been shown a thousand times in the last few years. Our young men and women have simply never been taught that there is any other reason for working than the need to make a living. The idea of work as an unpleasant necessity—religiously speaking, as the "curse of Adam"—has remained almost uncorrected in the popular mind for centuries. We grumble to our children about the work we have to do ourselves. We expect them to hate to go to school, in spite of the fact that many of them would naturally enjoy it (and practically all would love it, if schools were what they could be); and then we wonder why they do not show a greater desire to work when they grow up.

All these conditions leading to the general distaste for work, the Church can help to correct, either by the activities of its members, or by its own teaching and inspiration.

Any Christian employer can end the sense of exploitation

among his employees, if he will do two things: first, stop exploiting them (if he is doing so); and second, let them know it. And neither of these steps is impossible nor (usually) hard. If a man will be honest with himself, he can judge pretty well how much of a profit he is entitled to take from his business, and he is dishonest if he takes more. And, this point decided, there are a number of ways in which the situation can be explained. One of those which sounds most practical to an outsider is to have representatives of the employees meet with the management of the concern, so that they may know just what the profits are, how they are distributed, what the executives are paid and why, and so on. One cannot help feeling that if such a course became the rule rather than the exception, one of the greatest factors of the industrial unrest would be done away with. Convince the average worker that he is getting all he earns; get him to see that, in the long run, he cannot possibly get any more than he earns; and we are sure that the average American will be glad to work as hard as he reasonably can, if only to increase the amount of comfort and luxury he can give his family.

But while a man may work willingly for the sake of what he earns by working, and while, perhaps, there are certain kinds of work for which any other incentive is hardly possible, in most cases men and women could be taught to like work for its own sake. What is needed here is, first of all, a more intelligent and freer choice of occupations. Most of us like to work at some things, but few, under present conditions, are able to earn a living at the work we like. Much can be done to alter this situation by wider educational opportunities, by a more intelligent study of the abilities of the individual child, and by the breaking down of artificial social distinctions between different kinds of work.

But what is needed still more is to cultivate the artist's or, if you like, the craftsman's attitude toward work in general. One of the disadvantages of the union labor system is its tendency to make a man feel that so long as he does his work as well as the average, he is doing not merely all that is expected of him, but all that he can expect from himself. Yet

one cannot really enjoy a piece of work unless he does it just as well as he possibly can—until he attains not merely a moderate excellence but what he knows to be the best of which he is capable. We admit that it will take a lot of education to make such an attitude popular; but that is one of the essential tasks before us, if we would make labor conditions what they ought to be.

And, finally, if we would really get the world to work again, we must bring out in every way we can the idealistic or the spiritual appeal. We must realize first, and help our countrymen to realize, that good work faithfully done is the highest form of patriotism and public service. The war has shown us what efforts people will cheerfully make when they realize that the country's welfare depends upon them—efforts not merely in the army, but in the factory, the farm, the back-yard garden. Somehow or other we must make it known that work is just as necessary to the country's welfare now; in fact, that unless we all work and work hard for many months to come, the country which we thought we had saved may turn to revolution and anarchy.

Last of all, but most important of all, must come the simple and straightforward message of the Church herself. Most men have always inwardly believed in God, and had some desire to serve Him. But they have been in the dark as to how such service should be rendered. Nor has the Church, in general, helped them to the light. She has said, all too often: "Believe this mystery! Practise this ritual! Deny yourself this pleasure! Separate yourself from the world!" Yet all the while she might have known the truth—the truth which in the message of the New Christianity is set forth so clearly that one wonders how it ever could have been missed: "Man serves God best, not by the practise of piety (though this may be useful), not by separating from the world, not even by feeding the hungry and clothing the naked, but by finding that useful work for which he is by nature best adapted, and by doing it just as well and just as earnestly as his strength and ability will permit."

What can the New Church do to give the world the gospel

of labor which it so sorely needs? Through the pulpit, something; but, we fear, comparatively little. Through the pew—far more than we can realize. If every individual New-Churchman would himself take what he must know to be the Christian attitude toward work, if he would try to do his work with cheerfulness and satisfaction, if he would let men see that he feels that in his work he is best serving himself, his family, his country and his God, we should set up an influence for good beyond all computation. We should do our share in the task of reconstruction, in the quieting of the world's unrest; as, we believe, the Heavenly Father who works for us would have it done.

E. M. Lawrence Gould.

BIBLICAL AND DOCTRINAL STUDIES

HONESTY.

Most people speak of the unrest which is all over the world at the present time as if it were a wholly evil thing; but it is not, by any means. The man or the society that is quite restful and self-satisfied is on the down-hill road. All progress, in this world at least, comes through unrest—through what Carlyle called a "divine discontent." And yet a time of unrest is a critical time; for if all progress begins with unrest, all unrest does not therefore lead to progress. It is not really discontent that is divine, but what it leads to. So, while the present state of the world is no necessary cause of pessimism, it does demand the most earnest thought and effort of every man who is interested in human welfare.

For the present unrest is due, above all things, to a demand for the revaluation of traditional standards of human life. The world is like a youth who must examine all that he had learned from childhood, and find for himself what measure of truth it holds for the new life upon which he is about to enter.

During the past years old and new standards of government and of international morality have been locked in a death struggle. And before that contest is fairly ended, another comes on the scene. To-day it is the business and social relationships between man and man, and more especially between employer and employed, that are, the world over, in dispute. Men ask each other, "What is property, and by what right does any one gain and hold possession of it? What is honesty? Upon what basis should the wealth of the world be shared?"

Now in so far as the external details are concerned, the answer to these questions is for sociology and economics to determine. In this, as in all other worldly matters, God quite obviously intended us to solve our own problems, and to stand

on our own feet. He no more teaches us sociology as such, than He does physics or chemistry. The best and most equitable ways for men to live together must be discovered by reason and experiment. But, as all natural science rests upon a spiritual basis, so do sociology and economics rest upon the basis of the spiritual law—the law of God's commandments. And unless they start their investigations from this point, they cannot arrive at any but false conclusions.

Moreover these sciences differ from many others in that, as regards their fundamentals at least, they cannot safely be left to any group of experts. If we believe in "government of the people by the people and for the people," then the great economic and social problems are the concern of all the people. The current question as to the true standard of business honesty is one that every one of us is in duty bound to think about, and to do all in his power to answer. And since our answer, if we are Christians, must be based upon the law of God as well as on our practical experience, it is especially important at this time that we consider that law in its relation to the problem of what constitutes an honest man.

The simplest expression of God's law in regard to honesty is the Divine Command, "Thou shalt not steal." Upon the surface, this forbids our taking that which is another's without his knowledge and consent. And the law seems fairly to imply —in spite of modern radical teaching to the contrary—that there is such a thing as a legitimate and inalienable right of property, whatever may be the grounds upon which such a right is justly based.

But the command, like all the others of God's Law, applies not merely to relations between man and man, but to the relation of man with God. How can we steal from God? If He is the Creator and Ruler of the universe, everything in it belongs to Him; and we are spiritually guilty of theft, when we appropriate anything whatever to our selfish ends, instead of using it according to His will. Whatever possessions we may gain, or hold, our property right in them is always secondary and subject to the rights of Him who made both them and us.

Religious men have recognized this principle from the very

earliest times. Thus we find the patriarch Jacob, in unconscious imitation of the worship of an older day, making the symbolic vow, "Of all that thou shalt give me, I will surely give the tenth unto thee." The tenth part, however little Jacob realized it, was the ancient symbol of the whole; and so what the promise really meant was, that of all that God should give him, the tenth part in form, and the whole in reality, should be returned to God in faithful, loving service. And when the Jewish religious rites were later formulated, the law of tithes, which embodied the same principle and thought, became, by Divine direction, a central feature of religious duty.

But man's right to what he calls his property is not only subject to the rights of God. There is another prior right, which the Jews later half-unknowingly recognized when they at last adopted a political organization. Tithes were then given, not only to the Lord, but to the king, as representing the community or state. We also, in the last analysis, owe all our property to the state, which both assures us its possession, and in large measure creates its value.

A man, therefore, never can own anything—not even his own body—absolutely. He can act only as a trustee for God and for his fellow men. Whatever he obtains or holds against the interest of either, he holds dishonestly. But it is worth remembering, nowadays especially, that the community's claim, strong as it is, is secondary to that of God. It is the purpose of the Lord that every individual, man or woman, shall be free, and shall, in freedom, have an opportunity to develop himself to his highest possible usefulness and happiness—or, if you like, to realize his potential angelhood. If the community so trespasses upon individual liberty as to defeat this purpose, it violates not merely the rights of man, but the rights of God.

So much, in general, for the conditions under which a man may rightfully hold property. A more difficult question is that of how he may honestly get it to hold. God gives to every man, not wealth directly, but the means by which it may be obtained. To each of us at birth he gives a measure of physical and mental strength by means of which, when developed, we can produce, or help produce, the things we need for our sup-

port in life. And, with one exception, to be noted later, it can be said that a man may honestly own only that which he himself has produced or helped to produce; or, by exchange, its fair equivalent in the product of other men's efforts. But, of course, productive effort takes a great many forms, not all of which can have immediate material results. Thus, for example, the farmer produces food directly. But a good many other men have actually had a share in the production, though they may never have handled spade or plough. We see this clearly, for example, in the case of the agricultural expert who has shown the farmer how to make two ears of corn grow in the place of one. But it is no less true of the teachers who have trained his mind for his tasks, the officers of the law who have protected him, the minister (if he be of the right sort) who has given a deeper inspiration for his efforts, even the writer or artist who has helped him, by giving him needed recreation, to fit himself for further labor. Each of these, in the degree in which, directly or indirectly, he has helped to get the work of the world accomplished, is entitled to a share of its results. But no man or woman who does not do some kind of useful work has a right to own anything at all, or even to live, upon the fruits of others' labors. In fact the idle man or woman is simply stealing a living from the world.

There is an exception however, as we said, to the rule that a man may own only what he earns. Our powers, especially under modern conditions, are such that most of us can, in our lifetime, produce not merely what we need to keep us alive and well, but something of a surplus. And this surplus, if we have a right to own it, we have also the right to give away, or to leave to our descendants when we have no further use for it. It must be remembered, though, that as our right of ownership can never be absolute, so neither can our right of gift. Both of these are alike subject to the two prior claims upon all property, the claim of God, and that of the community. And so the person who uses for evil purposes money which has been given or left to him, or who uses it to enable himself to live in idleness, forfeits all honest claim to it.

A man, then, can own honestly only what he has earned by

useful work, or what has been freely given him of the result of the work of others. As to the extent of ownership this principle permits, there are grave problems to be faced. We will not say it is impossible, but it is certainly extremely doubtful, that any man could ever have rendered the world services of such value as some of the great fortunes which we see to-day. Was any man ever really worth a billion dollars to America? One is inclined to question it. And if one questions it, he cannot object to legislation which will tend to keep a man's profits more within the range of his actual deserts. Again, it seems inequitable in most cases to regard the man who discovers and preempts the natural resources of the earth as though he had produced the wealth which he exploits. He is entitled to a return for his services, undoubtedly, but hardly to so great a one as that. Can a man own that which God made in the same sense as that which he made himself?

How can a man who wishes to be honest know the value of what he produces, or of his services to society? I know no other answer than that of the normal operation of the law of supply and demand. But this would seem to apply only when conditions *are* normal, and when supply and demand are free. When definitely abnormal conditions prevail, as when there is an exceptional, or still more an artificial shortage of a given commodity, the man who has a supply of it must remember that his right to profit by the situation is subject to the prior rights of the general welfare. Hence it is very generally and properly recognized that what we know as profiteering is a form of theft.

But if the rich man has no right to what he has not fairly earned, no more has the man in moderate circumstances, or the poor man. We must not let any sentimental sympathy with the unfortunate blind us to this vital principle. For as a matter of fact the whole distinction between rich and poor, or capital and labor, or employer and employee, is artificial, undemocratic and dangerous. Each of us is a capitalist, though he own nothing but his abilities; and each of us is an employee, though it be of mankind at large. The same laws of God and of honesty apply to every one of us. In fact the man who calls

himself a laborer is to-day as much in need of a higher standard of honesty as the man he calls a capitalist.

For example, it is no condemnation of trades unionism to say that certain union leaders have advocated acts which were entirely dishonest and demoralizing. One of the worst of these is what is known in England as "soldiering"—that is, deliberately wasting time and cutting down production during working hours. Labor, by which commodities are produced, is practically a commodity itself; and the man who, having agreed to sell his labor, does less work than he is able in the hours agreed upon, or does a job less well than he is able to do it, is no less a thief than is the grocer who gives short measure of food. Nor does the fact that the employer may be cheating his men, by giving them a lower wage than they deserve, alter the situation. If one illegal act excused another, we should have no law or order; and if one dishonest act is made to justify another, we shall soon have no moral law or order either.

Again, a man has no more exclusive right to his own labor than he has to his money. Both belong rightly first to God and to the community. And so there can be labor profiteering just as well as profiteering in merchandise. Labor, like merchandise, is worth what it will fetch under free, normal conditions; and to take advantage of an abnormal condition by demanding an extortionate price for service, is a form of dishonesty, and must be recognized as such.

These, or something like them, are, we believe, the foundation principles of honesty between man and man, and between man and God. If we are asked whether it will be possible for a man who abides by them to be a "success in life," our answer must be that we do not know. But in the light of what the past five years have shown, we are inclined to ask, "What is the difference?" When the country's life was threatened, millions of our young men were ready to give their own lives, if need be, for her protection. Shall religion ask a lesser sacrifice than patriotism? And indeed our country at this day needs honest men as much as ever she needed soldiers. Who will volunteer? Who will resolve that, come what may, he at least will live his life as it was meant that human life should be lived?

We may be well assured that, whether our service to the world be adequately paid or not—and we believe that in most cases it will be—God, at least, will give us more than justice. For what we do for Him we shall receive "full measure, pressed down and shaken together and running over"—in self-respect, in peace of mind, in the real joy of labor (which is the only lasting happiness there is), and in the joys unspeakable of the life to come.

E. M. Lawrence Gould.

CURRENT LITERATURE

"THE SUPREME ADVENTURE."*

In spite of its somewhat pedantic vocabulary, its too often inverted and sometimes stilted style, its unaccountably frequent substitution of the overworked apostrophe for the useful letter *e*, and its irritating derangement of lines,—triumphantly in spite of these "The Supreme Adventure" is an extraordinary performance. Of all its two hundred and thirty-nine pages, not one is prosy; the reader's interest is captured at once, and held to the end. The work is pure poetry, conceived in sincerity, and executed with fidelity and unquestionable skill.

The story is that of entrance into the other world, and of adventure, instruction and relationships there. To an outsider it must seem fanciful, and even fantastic; but its appeal to a New-Churchman is immediate and convincing. The author has a rare gift of imagery, and of graceful and vivid description. Witness this gem:

> Thro spacious avenue and ivied court,
> Sibilant with leaf and fountain,
> Passed we to miracles of templed stone, where each
> Its heavenly use in least particulars
> Proclaimed. Was one to worship
> dedicate?
> The whole tabernacle shone resplendent,
> As tho it shrined th' orb of day! Reared Music
> Her altared Sacristy? *The very stones*
> *Piled rhythmic, and sculptured beauty*
> *silent*
> *Sang.*

and this:

> The clinging folds of some pure gossamer
> *As 'twere of morning mist and moonbeam spun,*

**The Supreme Adventure.* By Sarah Lowe Twiggs. Bryn Athyn, Pa.: Academy Book Room. 1919. 239 pp., 12mo. Cloth, $1.50 net.

Her lissome grace defined, yet tender veiled,
And 'scaped from bands of beaded pearl
tresses
Dusk as reluctant night that on th' evening's
Glowing verge belated lingers, strayed silk'n o'er
Her flow'r like cheek, or wandered
caressing
To her jewelled zone. *One little sandalled*
Foot, blue-veined, and white as chambered shell,
drooped
O'er the marge, where creviced hare-bells shyly
Peeped, and gold'n butterflies hovered anear,
To marvel at a form so dainty fair.

But not only beautiful things are vividly described. The novitiate is conducted to the nether regions:

A gulch precipitous we presently
Descended, where haggard trees, like leprous
Mendicants, clutched at our garments,
while perched
On bossed excrescence of rotting boles
That awful semblance bore to human skulls,
The horn-ed owl all glassy staring whooped
Sardonic. Beyond, a range of sooty
Mountains belched volcanic. In one of these,
At base, a frightful cavern yawned,
kennelled
By double-headed hounds, that clam'rous frothed
Thro lurid glare. Marveling, the meaning
I inquired.
"'Tis the mouth of hell! We enter there. Let
Not its seeming barriers thy soul dismay.
The monstrous forms thou seest are illusive
Films of fiendish hate and filthy lust, that
Thro infernal correspondence threatening
Seem."

A happy facility of persuasive statement characterizes what may be termed the doctrinal portions of the text, some of which are strikingly epigrammatic. Here is an instance:

What in sooth are we, from least
to greatest,
But vessels for His infilling Spirit?

The only difference 'twixt hell and heaven
is 'twixt
Rejecting and receiving.

We may well believe Mr. Pendleton's declaration in the Foreword, that years of labor were devoted to the composition of the work; and we heartily echo his description of it as being "wonderful in idea, delectable in its vision of supernal beatitudes—a noble task well done!"

W. C. RODMAN.

A HISTORY OF THE NEW THOUGHT.

FOR a student of the development of the New Age as it relates to the mental cure of disease, there is no book more interesting or useful than "A History of the New Thought Movement,"* by Dr. Horatio W. Dresser. In its earlier part and in its later conclusions especially, it is simply fascinating.

Many of us may have thought, previous to reading Dr. Dresser's book, that we knew a great deal about the New Thought movement; and in a way all men who are alive to modern developments do know much about the subject; but an acquaintance with the facts disclosed by Dr. Dresser will show that our former knowledge was fragmentary, and also in part inaccurate.

In his preface Dr. Dresser points out that there is no actual historical connection between New Thought as a modern therapeutic movement and the ideas of India, ancient Greece or the Middle Ages. That will be for some a surprise, because of statements made by men professing the New Thought. But Dr. Dresser proves his point conclusively. The New Thought movement as it has manifested itself in the Occident is a product of our New Age. It began with Phineas Parkhurst Quimby (born in Lebanon, N. H., in 1802, and deceased in Belfast, Me., in 1866), who for twenty-five years practiced

*"*A History of the New Thought Movement.*" BY HORATIO W. DRESSER. New York: Thos. Y. Crowell Co. 352 pp., 12mo. $2.00.

spiritual healing, mostly in Portland, Me. He was a pioneer in the true sense.

Dr. Dresser, referring to the medical materialism of that time, says:

> Medical science was so far inferior to its present estate that it is difficult for us to put ourselves in sympathetic imagination back in Quimby's time, in 1840, to see why he spoke of physicians as "blind guides leading the blind," as "slave-drivers" compelling the sick to enter a bondage worse than that of slavery in the South. . . . The spirit of the New Age was there potentially, but it was merely potential. Mr. Quimby was far from being aware of it. He was simply a pioneer investigator.

And what will be of interest to many of the New Church who have understood that Quimby derived his ideas from Swedenborg, is this statement:

> Some have supposed that Mr. Quimby derived his teachings in part from Swedenborg. But there is no direct proof of this assumption. Mr. Quimby may have discussed the teachings of Swedenborg with the New-Church minister in Portland; but there is no indication of any influence coming from that quarter in Quimby's writings. The most we can say is that Quimby belonged to the New Age whose coming Swedenborg foretold. Quimby's teaching coincided with Swedenborg's at certain points; but it remained for Mr. Evans [Rev. W. F. Evans, a New-Church clergyman who carried forward through his books Quimby's teachings into modern New Thought] to detect the resemblance, and to look to Swedenborg's writings for the fundamental basis for Quimby's theory of spiritual healing.

Thus, Quimby undoubtedly knew of Swedenborg's writings through Rev. W. F. Evans, perhaps through others; but his system was developed independently. It is not necessary to think that direct access to Swedenborg's writings is essential for a movement to be an expression of the New Age which Swedenborg has so luminously disclosed. This is the Lord's New Age, not Swedenborg's; even though Swedenborg be the true harbinger of it, and the one who gives us supremely its theology and philosophy and satisfactory explanation.

Dr. Dresser's opening chapter on the New Age is so illuminating and so well expressed that standing alone it would be

worth while publishing as a separate document. It is an analysis of modern development which is delightful and points unmistakably to Dr. Dresser's more recent affiliation with the New Church. Indeed, the whole modern mental science movement is discussed from the point of view of one who sees the larger truth behind it; and it is therefore chiefly because of this viewpoint that the book before us is of deepest interest to those who have with Dr. Dresser realized the completer truth.

Yet strange as this may seem, the book as a New Thought document loses none of its value for distinctively New Thought people. It gives a true history of the movement, and so much of the inevitable details of its more recent manifestations that it will satisfy the most insistent of them, even though these details may be for a mere outsider as tedious as documentary or genealogical history.

Its chapters on Quimby the Pioneer and on Quimby's Method of Healing will appeal deeply to every student of the general subject. We all want to know just what he did and taught. We shall likewise be interested in the books written by Rev. W. F. Evans, the New-Church clergyman who interpreted the system in the light of Swedenborg's writings.

The book gives us also inevitably and very incisively and without obvious prejudice The Beginnings of Christian Science. It is the most scathing condemnation of Mrs. Eddy's movement that we have ever read; merciless because a mere recital of the facts in the case. It would seem to be impossible, however charitable we might be, to retain any proper respect for Mrs. Eddy's claims to a personal revelation.

The rest of the book, as we have said, is of personal interest to New Thought people; but it is worth while going over for the sake of the facts in the case. The history of mental science, and of New Thought as distinguished from it, is well worth while to the student.

Personally, while quite well aware of the broad charity which characterizes Dr. Dresser and his desire to be eminently fair to the New Thought movement, displaying no prejudice to its varied adherents, we cannot understand any apparent sympathy with those New Thought people—and they seem to

be very numerous—who make the claim of the Divinity of Man. We seem to see in their statements the identification of man with God, without any discrimination as to differences existing between the Creator and His creatures. Perhaps the Lord withholds them from the profanation which for a New-Churchman would surely exist.

WALTER B. MURRAY.

"SPIRITUALISM."*

MR. J. ARTHUR HILL's recently published work on "Spiritualism" is the only handy volume now available presenting a concise view of the whole subject down to date, and laying stress upon the movement in its better aspects as worthy of consideration as a religion. Like Conan Doyle, he sees in the proven(?) existence of the spiritual world, and of our relations to it before and after the death of the body, "the true root of religion"; and he finds in the present-day movement "a fresh departure in religious thought and experience such as we have not had for two thousand years." In short, he points to the belief in the resurrection of Christ as that which gave vitality to Christianity in its early years; and he likens the spiritistic emphasis upon the evidence for survival in our own day, to the emphasis placed upon Christ's resurrection by the apostles of our Lord,—"If Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. xv, 14). Furthermore, he attributes the decadent tendency everywhere observable in the churches about us, in part at least to their neglect of the fact of immortality, and their ignorance of the conditions in the hereafter; and he calls attention to the rapid growth of the Spiritualists' National Union (the largest organization of its kind in Great Britain, having 180 out of the 350 or more societies holding regular Sunday services,—"during 1915-17 it doubled its membership") as due to the fact that

**Spiritualism; Its History, Phenomena, and Doctrine.* By J. ARTHUR HILL. With an introduction by Sir A. Conan Doyle. New York: Geo. H. Doran Co. 1919. 316 pp., 12 mo. Cloth, $2.00 net.

this movement has a definite response to an actual need in human life,—the need for positive assurance of immortality and the survival of our dear ones, whose mutual love is that which most contributes to the worth of life. If that which makes life worth living here is not to continue hereafter, then may we rightly view the future life with dread; and a pessimistic inference as to our present life carried over into a similar inference as to the life hereafter makes of immortality a nightmare, involving hatred and curses for one's creator. This from the rationalistic standpoint. Spiritistic investigation therefore seems to the author abundantly justified; and he has scant sympathy for the malediction of such uninformed churches as denounce the movement as of the devil or as otherwise reprehensible. That there are bad spirits he admits (though he thinks all souls must eventually be saved); but in the better aspects of spiritualism there is little, in his judgment, that savors of evil.

The book is in two parts: the first, devoted to an outline of the history of spiritualism, and an account of its phenomena; the second, presenting the claims of spiritualism for recognition as a religion,* indeed as a sect of Christianity, together with a consideration of various lines of objection to it (Roman Catholic, Protestant, materialistic, and mystical), and incidentally a chapter on Fechner's Theory of Life after Death,—interesting as a theory, but indicating the necessity of revelation for knowledge of actual conditions in the hereafter, as indeed the whole book does (witness especially the chapter on Spiritualistic Conceptions of After-Death Conditions).

*"We have no creed, no dogmas, but we have a set of principles . . . as follows: (1) The fatherhood of God; (2) The brotherhood of man; (3) Continuous existence; (4) Communion of spirits and ministry of angels; (5) Personal responsibility; (6) Compensation and retribution hereafter for good or ill done on earth; (7) A path of endless progression." (P. 180.)

[From the Catechism in the Lyceum Manual]: "How is Spiritualism a religion?—Because it gives us a juster conception of the Creator and His works, prompts us to act up to our highest sense of duty, and stimulates spiritual growth and purity of life, thus preparing us for the immortality which it proves." (Pp. 207-8.)

The second chapter of the first part is devoted to a consideration of Swedenborg; quite inadequate, but reasonably fair so far as it goes, though closing with an attempt to minimize his importance, and with statements tending to incite others to try to emulate his experiences. For instance, he says (p. 53) "Swedenborg himself did not claim uniqueness or forbid others to seek the experiences given to him"; and he quotes a passage from the "Arcana Cœlestia" wherein Swedenborg tells of the primitive condition of the race when men on earth and angels in heaven had conscious intercourse, as though this condition could be realized again today through spiritual development and spiritistic practices. It is needless here for us to repeat any of the passages in which Swedenborg cautions us against such practices; but with regard to this off-hand repudiation of Swedenborg's uniqueness—an assertion made three times in three consecutive pages,—we wonder what Mr. Hill would say in comment on the following passage:

> The manifestation of the Lord in person to me, and my introduction by the Lord into the spiritual world, both as to sight, and as to hearing and speech, is superior to all miracles; for it is not stated anywhere in history that such an intercourse with angels and spirits has been granted to anyone since the creation of the world. . . . Evidences of this intercourse are the books which I have published. . . . In addition to these most palpable evidences, there is the fact that the spiritual sense of the Word has been disclosed by the Lord through me; which has never before been revealed since the Word was written among the sons of Israel; and this sense is the very sanctuary of the Word; the Lord Himself is in this sense with His Divine, and in the natural sense with His Human. Not a single iota in this sense can be opened except by the Lord alone. This surpasses all the revelations that have hitherto been made since the creation of the world. (Invitation to the New Church, nn. 43-44.)

Surely when Mr. Hill says (p. 55), "Swedenborg was not unique. The records of such experiences are extensive both in space and time," he shows that he really doesn't know what he is talking about. In fact, his scrappy knowledge of Swedenborg has evidently been obtained at second hand; and he is hardly justified in expressing an opinion on this aspect of his subject. The same criticism may be made of William

Howitt's "History of the Supernatural" (2 vols., 1863), of Frank Podmore's "Modern Spiritualism" (2 vols., 1902), of James H. Hyslop's "Contact with the Other World" (1919), etc. Not one of these authors is adequately acquainted with his subject when it comes to speaking about Swedenborg. A rather remarkable editorial on Swedenborg by Hon. Ralph Shirley in the *Occult Review* for April, 1919, for instance, is as good as anything we know of in recent literature along this line. The greater part of the article is written in a way to arouse a desire to know more about Swedenborg and his writings; but towards the end a number of things are said which completely neutralize the previous commendation, as follows:

> Swedenborg's estimate of the status of the spiritual beings with whom he communicated, even if we accept their reality, need not be ours. Recent investigations and records of innumerable psychic experiences have tended to show what a miscellaneous crowd of spirits hover around the confines of this material world. Swedenborg's mistake has been made by many spiritualists of the present day, and sometimes with disastrous results. Swedenborg had not before him the evidence which we now hold to warn him of the necessity of testing the quality of his spiritual communicants. The experiences encountered overwhelmed him by their unexpected and apparently miraculous character, and his naturally sane judgment was at fault for want of a criterion by which to estimate them.

There you have it,—abundant evidence that the author does not know what he is talking about; that he is quite unaware that Swedenborg's personal experiences with completely opened senses (not through "mediums" of any kind) for over twenty-five years, during which he carried on careful investigations into every kind of psychic phenomenon, and at the same time was providentially made the passive subject of all sorts of psychic experiences, in order that he might know and understand them throughout their entire range, gave him a knowledge of such matters vastly superior to that of any and all persons living at the present day.

A goodly number of spiritualistic investigators who have in the past really made the acquaintance of Swedenborg's writings, have become New-Churchmen; and it is to be assumed

that if these matters could be properly presented to the 50,000 and more people of the United States who are counted as Spiritualists, many of them would in due time come into the New Church. Of course some of them would be of a sort that might not be entirely unobjectionable; but in all probability the greater part who would come would be of a sufficiently worthy character. Indeed there is great need of a book dealing with the history of the supernatural by an adequately informed New-Churchman. Here is a task worthy of any New-Churchman's efforts. Who will undertake it?

B. A. WHITTEMORE.

"THE NEW WORLD ORDER."*

SAMUEL ZANE BATTEN is well known to us. He is secretary of social service education for the American Baptist Publication Society. Among the most active of the men who have been representing the church organizations in social service activities, he is one of the best equipped to speak upon that subject.

Whether or not his position qualifies him to treat intelligently and instructively the question of "The New World Order," is quite another matter. To say that this is a large question is an inadequate description of its scope. It certainly covers a great deal of "territory." Truly only one subject with a larger significance can possibly be framed: "The New Heaven and the New Earth."

The bridge by which civilized people have been advancing —or, at least, over which they have been moving—has broken down. The sections of the bridge—bulkheads, uprights, planks—are floating in the stream of events. People, in groups and singly, are maintaining themselves above the water by means of these floating fragments. These fragments belong

**The New World Order.* By SAMUEL ZANE BATTEN. Philadelphia: American Baptist Publication Society. 1919. 175 pp., 16mo. Boards, 50 cents.

to institutions, or to a combination of institutions, which formed "the bridge" of the Old World Order.

Certainly the bridge must be reconstructed, or an entirely new one constructed. Not to do so is chaos. All thinking men agree upon this point: that is to say, all men who think rationally in the light of Divine Revelation. We turn to Mr. Batten's book. We follow him sympathetically in his criticism of the order that has failed. We look to discover what he has to suggest as the substitute. Let us note first the chapter headings which he employs: 1. The Old and the New; 2. The Rebuilding of the Community; 3. The Democratization of Industry; 4. The Socialization of the Nation; 5. The Reconstruction of International Life; 6. The Church and the Crisis.

The experienced reader in the field of sociology will, we are sure, discover by the examination of these chapter-headings the spirit in which the general subject has been handled, and can guage with a fair degree of accuracy the argument used in each chapter. The author builds his thesis entirely upon the Gospel teaching. The Rule by which he writes, persuades, argues, pleads—is the Golden Rule. No Christian can gainsay his major premise. *If* the world were truly Christian, the foundation of the New World Order would be just what Mr. Batten says it should be—a heavenly-patterned brotherhood.

But it is precisely because the world is *not* truly Christian, and precisely because the Christian church does *not* teach the True Christian Religion, that there has been given a New Christian Revelation through the agency of Emanuel Swedenborg. The doctrines of this New Revelation apply to life in this world of ours—not as the minister of the old dispensation dreams that it should be but—as it really is. The doctrines tell us that there is mixture of good and evil, and of true and false, in the minds and lives of all men and women. A political garment, woven out of the threads of delicate Gospel fashioning, cannot successfully be superimposed upon a civilization so made up. Cuddling the sheep and the wolves together under the garment of heavenly righteousness, would make a "heaven" for the wolves, but it would not be very salubrious for the sheep.

With this background let us take one of Mr. Batten's chapters for illustration. It is, perhaps, the most significant in the book: The Democratization of Industry. The author says:

> As democracy in government means government of the people, by the people, and for the people: so democracy in industry means industry of the people, by the people, and for the people. And it will never have its perfect work till in industry as in state we have co-operation of all for the sake of all. The following principles may be affirmed:
>
> That is a good policy which sees the democratic goal for industry, and carries us toward it.
>
> That is a good policy for the time and place which brings employers and employees together as partners and equals.
>
> That it is a good policy which makes for common ownership and control of the tools of industry.
>
> That is a good policy which prepares men for intelligent and direct participation in the affairs of industry.

Would any fair-minded citizen object to such a platform as this? Yes; some would object. Why? Because they thought the above-cited policies were not theoretically consistent with Christian principle? No; not on that ground would their objection lie. They would disagree on the ground that these policies were not workable in the present state of civilization in this or any other country. They would say that these policies were predicated upon the tenet that all men are equal; which is true in one sense, but is not true in another. Men are certainly equal in a political sense, and are of equal value as human souls. That truth rests upon the knowledge of God's love. But there *is* a difference in the capacity of men to receive God's Love and His Wisdom. Moreover, in the power to plan work to be done and to do the work, men are not equal. The individual man and his particular powers cannot be ignored in any progressive social order. The ability to "initiate" must be reckoned with. These are some of the arguments which would oppose the platform proposed in Chapter 3 of Mr. Batten's book.

An apparent paradox is before us: Men are equal, and men are not equal. All honest thinkers will agree as to the difference in the ability of men to make product, and to manage

production and finance in the industrial world. Is this difference in ability due to inheritance? Partly so. Is it due to the willingness to work and to work hard? Partly so. Is it due to the development by study of, and application to, the particular job in hand? Partly so.

However the differences may be explained, *they do exist.* The next question, therefore, is, What effect should this fact have in the construction of a plan for a New World Order? Plainly the fact belongs in the department of reward and compensation.

Should the reward of effort in the New World Order be according to the proposition that "Men are equal"; or according to the propositon that "Men are unequal"? Pure Socialism, if there is any philosophy now taught entitled to be so named, would seem to answer that men should be rewarded on the basis of equality. By the operation of this program every one who worked the stipulated number of hours daily, no matter what might be the kind of work done, would receive a comfortable living. Every one would receive the same as every other one. But humanity produces the indolent, the lazy, and the incompetent. Should each one of such a class receive the same reward as the skillful and diligent? What would then be the compensation for special energy and ability? What would be the incentive for "initiative" and for genius?

Mr. Batten does not answer these questions. Undoubtedly he would answer them by saying that in a society ruled by the love of God and of one's fellowmen, every one would work to the best of his ability, and would have no thought for a special or an extra reward. The only reward outside of a comfortable living would be the satisfaction of doing well, the joy of service. Something approximating that spirit *was* attained in the United States during the period of the war. Service and sacrifice were ennobled. "One-dollar-a-year workers" for the Government were common. The concept of the "common good" became for the time an actuality in the lives of the people. But we must all confess that "human nature" was not greatly altered in our people as a whole. It was the "common danger" rather than the "common good"

which wrought out the surface transformation in the lives of many. On the same page of our country's history where we read written felicitously the record of the "one-dollar-a-year worker," we also see a name which is black like a blot: "the profiteer."

To read Mr. Batten's book is in some degree a tonic to the soul. It refreshes the spirit of a man, as would that man's entrance again into the Sunday-school class of his boyhood. He would feel cleansed and uplifted. Then, as he returned to the mood of rationality and reflection, he would ask himself why no one has yet written a book which brings the aspirations of the ideal community to an actual "contact" with life—not as we all dream it should be but—as it really is.

No author can write such a book who does not base it upon the doctrines of Swedenborg's "True Christian Religion,"—especially two of those doctrines: that which is known as the "Maximus Homo" (the Grand Man), and that which is known as "Uses." (See also Swedenborg's Heaven and Hell, nn. 59 and 64.) Therein is revealed the secret of perfect organization built upon the law of "Harmony in Variety," the individual human body as the type and the Maximus Homo as the architype, and functioning in accordance with this universal law:

"The Kingdom of God is a Kingdom of Uses"; and "to perform use is to desire the welfare of others, for the sake of the common good."

JOHN W. STOCKWELL.

"THE FUTURE LIFE IN THE LIGHT OF MODERN INQUIRY."*

THE Rev. Dr. McComb was associated for several years with Dr. Elwood Worcester in the healing mission called the Immanuel Movement, and was joint author with Dr. Worces-

**The Future Life in the Light of Modern Inquiry.* By REV. SAMUEL MCCOMB. New York: Dodd, Mead & Company. 1919. 240 pp., 12mo. Cloth, $1.50.

ter of "Religion and Medicine." In the volume before us Dr. McComb takes up the question of the life after death singularly free from the ecclesiastical trammels and traditions of the church as developed in the past. In fact he freely criticizes its past and present attitude on this and other questions.

An example of this criticism may be given here. Speaking of the faith in immortality as held in the churches he says:

> Surely inside our Christian Churches this faith is kept fresh and living. . . . Alas! this is far from being the case, as any one with knowledge of the facts can testify. Too often blank uncertainty ending in bitter despair unhinges the mind and throws the inner world into confusion. There are, of course, many exceptions, but these will be found almost wholly confined to the few who can accept the Christian revelation in childlike faith, or whose spiritual intuitions are undimmed by the shadows of the abstractive intellect. The refusal to accept any truth on authority, the rise and dominance of the higher criticism, the uncertain note of the educated teacher of religion, and the crude phantasies of the uneducated evangelist—all these and other influences in a lesser degree are responsible for the failure of faith in immortality in the Christian world. Indeed it must be confessed with pain that the most unwavering assurances of the immortal hope do not as a rule come from the professed champions of Church and Creed, but from men whose main interests lie elsewhere. (Pp. 14, 15.)

So throughout the book the Church is severely arraigned because of its negative attitude toward the scientific evidences being brought forward through psychical research, and because of its apparent inability to give any clear and definite teaching concerning the life after death.

The author strongly supports the belief in the continuation of life after death immediately after the decease of the material body. He repudiates the old doctrine of the resurrection of the material body, and favors the Pauline teaching of the resurrection in a spiritual body. The old crudities of hell fire, eternal vindictive punishment of the wicked, purgatory, a heaven of perpetual worship and idleness, are openly repudiated; and ideas in many cases closely approximating the teachings of Swedenborg are given. Nevertheless the author confesses the inability to secure any evidence which gives definite information in regard to the actual nature and conditions of

that life. This he seems to regard as impossible of attainment.

The author raises many questions, and boldly takes them up for discussion. He takes up the arguments of the materialist, and analyzes the proposition that thought and mind are but functions of the brain. He admits that the scientist can be met only by facts; and these facts he states are to be found only in human experience, and especially in the facts verified in the investigations of psychical research. The great weapons to overthrow the materialistic scientist, he says, can be found in psychical research. He rebukes the church for its scornful and negative attitude toward this great movement. He quotes the experience of Paul as in line with these modern investigations and says:

> This testimony [of Paul's vision of Christ] is the solid rock on which the waves of destructive criticism have dashed in vain. The present writer believes that any open and candid mind, prepossessed by no dogmatic assumptions against the survival of the soul after death, can convince itself that Christ emerged from the realm of the dead, and manifested Himself on the material plane to certain witnesses, by concentrating attention on what Paul has to say in the light of modern reflection, using the Gospel records as subsidiary and corroborative. All his authentic letters rest on and imply his own direct and immediate experience of the actuality of the Resurrection. (Pp. 122-123.)

Dr. McComb makes the Gospel story "subsidiary" to Paul's testimony, because he regards the testimony of the Gospels as containing "divergent reports bearing witness in essence to one sublime certainty." The great testimony to immortality he regards as centering in the resurrection of Christ. His teachings during his life on earth are pregnant with the idea of immortality and the continuation of the life after death. The visions recorded in the Word, and what he calls the "apocalyptic visions," he regards as unreal and fantastic. The biblical proof of immortality he regards as centering around the Resurrection of Christ, and as chiefly supported by the testimony of Paul.

Coming to modern times he finds a church decadent in its faith in immortality, and turns to psychical research as the means by which this faith shall be restored. A strong argument is made from the evidences gathered from psychical re-

search; and he devotes a chapter to "Specimens of Evidence Supplied by Psychical Research." He gives warning against seeking communication through paid mediums, but is uncertain as to the value and accuracy of the testimony coming through non-commercial mediums.

The book shows a wide study of the subject. It treats of immortality from various points of view. It is vigorously written, and carries the interest from beginning to end. Every minister will find many valuable suggestions therein which he can make good use of in his work.

One very remarkable lack in the book is the utter ignoring of the testimony and experience of Swedenborg. There is only one mention of his name, and that is in a quotation from Professor Hyslop, who, speaking of his search for light on immortality, says:

> At last I was directed to the idealism of Kant for light, and found there a system as helpless as it was mystifying, *though it had been born in the atmosphere of Swedenborg's distinction between the transcendental and the phenomenal, and of which it soon became ashamed.*

It surely cannot be that the author is ignorant of the primary place which Swedenborg holds in the modern world as the instrument through whom the life after death, the spiritual world, and the resurrection have been revealed anew with a brilliance and clearness that cannot be approached by any other writer. Is this unwillingness to recognize Swedenborg's testimony due to his claim to intromission into the spiritual world and to direct knowledge and experience therein, and to his claim that he was commissioned by the Lord to reveal the truth concerning that world? This is evidently the reason why Swedenborg's name is so studiously avoided in many of the books that deal with this subject. Yet the author confesses and energetically affirms that the evidence supporting the belief in the life after death can be known only through experience. Why then refuse to examine the testimony of one who had not only the richest of all experience, but who at the same time gives rational explanations of every phase of the spiritual world and the life after death?

JOHN WHITEHEAD.

PSYCHICAL RESEARCH.

Professor Hyslop's latest work* is advertised on the cover as "a book that appeals to the deepest yearning of every intelligent person"; and it is said to contain "the latest evidence as to communication with the dead." The book has apparently been produced because the subject is uppermost just now, and any book concerned with the questions, "Do we die? Can we talk with the dead?" is likely to be read. For there is here much material that has been published before and is very well known to all who read books on psychical research. It gives the history of the whole subject once more, sets forth the usual problems, and goes over the field with the same interests, the same hypotheses and objections. There are later evidences, to be sure, such as alleged communications from William James, Dr. Funk, Mark Twain and Carroll D. Wright. But these are no more convincing. When one finishes the volume, one naturally asks, Does this book indeed appeal "to the deepest yearning of every intelligent person"? Perchance; but not as the author wishes. It does not give us the other world as a reality; and that is what people yearn for.

One difficulty is that Professor Hyslop works up from below. He is at every point aware of the demands of materialism, and his eyes are so much on the ground that he misses heaven. He is primarily concerned to prove the survival of personal identity; and he holds that there is satisfactory evidence of the survival of personal consciousness. But by the term "spirit" he understands nothing more than "the stream of consciousness" with which all students of psychology are familiar. His terms are not wealthy enough to give the reality which people seek.

This failure to sound reality to its depths is shown in what he says about Swedenborg. He states that modern spiritualism really originated in Swedenborg's works; and he mentions the

**Contact with the Other World.* By James H. Hyslop. New York: The Century Co. 1919. 493 pp., 8vo. Cloth, $5.00 net.

interest which Kant took in those works. But here he leaves the matter in the usual way, with the statement that Swedenborg's method "was an appeal to facts and to communication with the dead for evidence of another life," a method which might have been scientific had not Swedenborg's system "developed into the same kind of dogmatism as that of Christian theology," and if his followers had not settled down on Swedenborg's authority and "regarded spiritual revelation as closed." On page 111, the author indeed admits that "Swedenborg had anticipated all of us," but concludes that "he had not worked out his ideas scientifically." His insight into Swedenborg carries him no farther than the assumption that the afterlife "is one of *mental states*." That is, one is free to think as he desires, to create his own world, as indeed one learns from books purporting to contain communications with the other world. Again, he says (p. 368), "the allusion to mental occupations implies Swedenborg's view; namely, that the spiritual world is mental and creative, and that the appearance of the physical is therefore an illusion." In other words, Hyslop classifies Swedenborg as one of the idealists. He has evidently read enough to find Swedenborg speaking of "the appearances" of space and other matters in the spiritual world, but has not read to the point where we are admitted into *the realities* of that world. It does not occur to him that there might be a higher science of spiritual things. Swedenborg does not apply the modern critical method; therefore he is put down as unscientific. If one were to take Professor Hyslop in entire seriousness, one might conclude that all the truth there is in any account of the life after death is what the writer *has created* out of his own thought. Hence it is that while some apparently call up William James and men of his class, other writers call up their favorites; and so on through the rapidly increasing list of books purporting to contain messages. Swedenborg would appear to be no better off than the rest from this point of view. For, dogmatic theologian as he was, he summoned up those spirits which afforded free play for his thought. Where would the matter end, if we should continue to pursue these relativities of psychical research and

spiritism, never in possession of a criterion of truth? If the soul be merely a "stream of consciousness," what evidence can we ever have on the above grounds that it does not run out after a while? Shall we always try to feed the yearning mind on appearances? Can one claim that Swedenborg did not work out his ideas scientifically, when one's own evidences are left open to the serious objection that no criterion of truth or reality is offered?

This volume leaves us precisely where we were before, since every one of its contentions has been repeatedly urged. Its author has no doubt accomplished his purpose within his narrowly marked out field. But the real question of "contact" between the two worlds calls for a fundamental study of their inter-relationship. One can hardly believe even in appearances unless reality able to produce them is also vouchsafed.

HORATIO W. DRESSER.

TWELVE LESSONS FROM "THE SEVEN PURPOSES."*

AMONG the books consisting of communications from the spiritual world, alleged or actual, "The Seven Purposes" must certainly take a high place. Whatever the immediate source of the material, whether, as claimed, and as we have no reason to doubt, put across the border by means of automatic writing, there is much valuable and timely truth therein. There is the vagueness characteristic of such writings, and the familiar mistake of identifying a certain school of thought with universal vision; but apart from its encouragement of mediumship, which we must decry, the book is of real value, and for those who can take the wheat and leave the chaff it should stimulate to good.

**Twelve Lessons from "The Seven Purposes."* BY MARGARET CAMERON. New York: Harper & Brothers. 1919. 63 pp., 16mo. Cloth, 60 cents.

The "Twelve Lessons" which are before us have been reprinted separately as containing the essence of the teaching. The essential truth that life is love or purpose, and that the purpose is either constructive or destructive; again, that according to the nature of our purpose we are linked to our kind in ever widening circles: this is the constant theme.

Each human individual is a force for construction or for disintegration, and follows his purpose to its inevitable end: constructive forces to construction of great purposes, disintegrating forces to the long struggle that can have but one end, however distant—construction.

There are many phases of development, each looking onward to the next. If a man climb without envy, forgetting himself in his purpose, he shall climb far. If he look with envy at his higher brother and with scorn at those below him, he shall climb on slipping sands and find himself again at the foot.

. . . Give unto each his opportunity to grow, and to build for progress. Freedom to strive is the one right inherent in existence, the strong and the weak each following his own purpose, with all his force, to the one great end. And he who binds or limits his brother's purpose binds himself now and hereafter. But he who extends his brother's opportunity builds for eternity. Choose ye. (P. 31.)

Man suffers from ignorance. He is blind. He does not know which way he is going. "One day he builds and marvels at his power. One day he sleeps and forgets. One day he fights to the death for a purpose he had not yesterday and loses to-morrow" (p. 17). In that condition, man is a prey to the forces of disintegration. The greatest need, therefore, is that enlightenment which makes possible the conscious choice and pursuit of constructive purpose.

The forces of disintegration are wily, but fearful. Bullies and cowards. But when they are united in sufficiently strong numbers, fearless and unscrupulous. They fear the re-awakening of the forces of progress in your life. This is the reason they gather now, to smite while the world is weary. Disguised as purposes of light, they hope for welcome.

This is your call to arms. Arouse ye! Come forth for freedom, light, justice and progress—consciously, freely, strongly. (P. 13.)

In every man captive to forces of disintegration the builder lies dormant. To reach that faint glow of Eternal Purpose is the first

duty of every constructive force. Call to it, rouse it, free it, and it will eventually respond. (P. 18.)

Truth which goes home to the pressing need of the day. If space permitted, we would like to show how it is applied to democracy; but the interested reader must be referred to the book itself.

PAUL DRESSER.

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(*From the Author's Introduction, page 5.*)

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